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The Full and Accurate History of Cochranism.

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Photo. by Conant, Portland.

JOEL M. MARSHALL.

THE FULL AND

ACCURATE

HISTORY OF COCHRANISM

Near the close of a dark leaden day in April in the year 1816 there came to the door of the old Warren tavern at Salmon Falls, Buxton, a stranger with a satchel in his hand and asked for the entertainment of a supper and lodging.

When he entered the bar room there were about a dozen young men sitting around the great open fire chatting, not an uncommon sight at these times, and especially at this season of the year, for a country town.

The entrance and greeting of the stranger at first caused a little moving about to make room and some gazing but nothing attracted particular attention except one little odd feature concerning his dress, which was that he wore one of his pants tucked

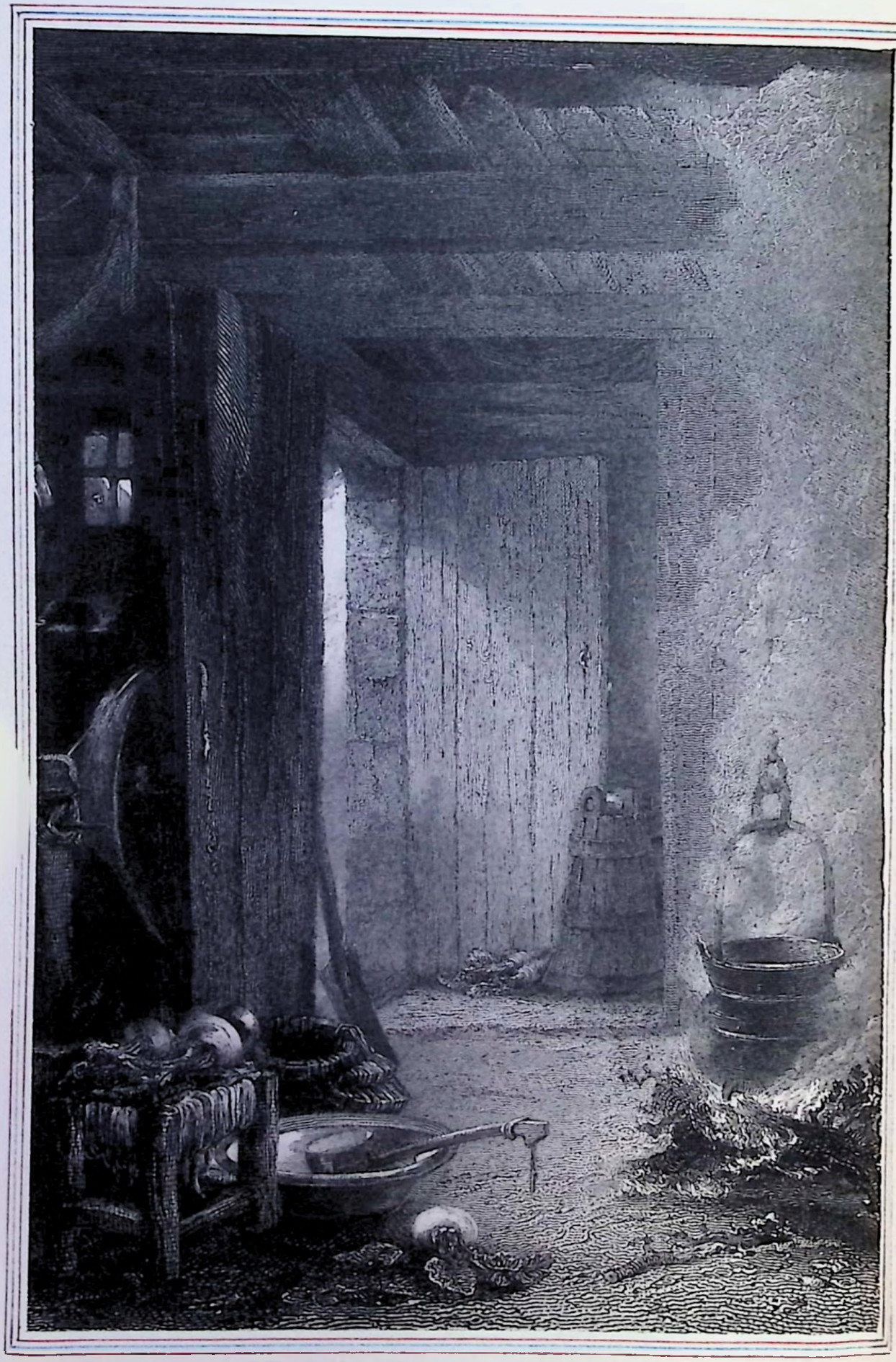
THE DAUGHTER

into the leg of his boots, while the other was allowed the privilege of scraping acquaintance with the mud of the street, as the opportunity offered.

As the evening advanced, and especially as the new comer conversed with the company, other peculiarities and some very interesting facts concerning him began to enlist their attention. He had dark hazel eyes, bright and penetrating, with a glance and expression that craved a second look from the observer, while his voice was firm and distinctly toned and rather musical.

The stranger, rather an unusual circumstance, easily took the lead of the conversation of the evening and showed himself to be exceedingly well informed, with a fluent tongue and an easy and graceful talker, which in these days carried on its face its full merit of influence and respect.

When supper was announced he proceeded to the dining room where his appearance was more definitely scrutinized by the hostess and her daughter. His conversation at the table with them must have been quite prolonged as their guest ate with a zest and heartiness commensurate with his prodigious physical



OLD TIME FIRESIDE

and mental vigor.

The hostess and daughter and most likely other members of the family, took their place at the table with the stranger, the usual custom at country towns in those times, and the opportunity then presented itself to the stranger to make some inquiries about the place, people and such other facts that were wonted to decide the question of his story and the prospect of his mission.

He seemed to be conversant with the history of the family and on one or two occasions he told them of matters relating to their domestic concerns, which they then did not then know, but which older members of the family afterwards confirmed.

When the stranger had finished his supper and returned to the bar room, he had to pass through a vacant room and a long entry, the old lady whispering to her daughter, said:

"Betse, you go up to the chamber closet and get the silver and bring it down. This man is going to sleep next to this closet and I am afraid of him. He must be a fortune teller and the Lord only knows what he is."

In going to the chamber and the closet, the daughter had to pass through the bar room. As she was moving quietly through the bar room, hoping to escape the notice of the stranger, suddenly he turned in his chair and looking her full in the face, said:

"Madame, you needn't touch your silver, I don't want it. I am a gentleman."

The daughter stopped as though shocked, and then turned and went back to the kitchen and told her mother what had happened and they both said he must be a fortune teller.

This proved to be in some measure true, for it is said that he did afterwards tell their fortunes but it was not known that he made that any part of his business.

In the course of his conversation in the evening with the company around the fire, he gave them his name as Jacob Cochrane and said he had hailed from Vermont and told them that he had just come out of the army, and had a certificate of his qualification to teach school. Afterwards it was found that he came from Enfield, N. H., near Vermont though either of them might have been true.

Maine Farm Scene.

BUXTON FARM

Nothing was ever known of his efforts to secure a school in these parts and probably that was not his intention, as he claimed his mission was in an entirely opposite direction.

The report is, that the first exhibition of his oratorical power was on the occasion of the funeral of a little child who died suddenly at Salmon Falls soon after he came here. At the close of the ministers remarks a tall, commanding looking man came forward from those assembled and placing his hand on the forehead of the child and commenced a discourse. The late Charles Runnells and a number of others who were there and heard him said they never heard anything like it before or since.

The name and fame of Cochrane began to spread from this, and from that time when it was known that Cochrane was to speak at any meeting, whether his own or any other, he was sure to have a crowd of hearers.

At the time of Cochrane's advent here religious interest was on the increase and revivals had been going on in many of the adjoining towns, Gorham and Scarborough, Saco and Standish and other towns

in the western part of York and in Cumberland counties. Elder Clement Phinney of Gorham and Elder John Buzzell of North Parsonsfield, held meetings in many parts of the county and the people were wrought up to a high state of religious fervor just as Cochrane burst upon them full fledged to capture the unwary and all the supernatural and visionary subjects that were looking for a ready realization of their dreams, seemed to see in Cochrane the mediator for whom they had opened their windows, looking to the new Jerusalem.

Jacob Cochrane was born on the ninth day of July, 1782, at Enfield, N. H., and was fifth child and third son of Jacob Cochrane and his wife Rachel (Webster) Cochrane of Alenstown. Jacob Cochrane Sr., and Rachel Webster were married February 15, 1773. Jacob was married to Abigail Colcord of Enfield, date not given. The family consisted of Jacob Sr., wife and eight children. Jacob, Sr., was the proprietor of a good farm and was a well to do farmer. At that time and that place the children received about six weeks' schooling in a year. This is on the authority of a Mrs. Andrews, a relative from

Enfield, in a letter dated May 7, 1888. She negatives the statement that Jacob ever taught school, or that he was ever in the army. The youth of that period who could qualify himself for teaching school in that short period of time each year, must have been endowed with rare powers of concentration or else we are driven to the conclusion that examinations for such position was not conducted on the exhaustive system of the present time.

Cochrane Senior, like all farmers then and there, kept quite a herd of cattle and several cows; and it is in connection with this fact that a little incident occurred, which may be of interest to the reader, and will illustrate the fertility of his mind and the multiplication table of his expedients to avoid the drudgery that fell to the common lot of boys and young men of that time.

It is said that young Jacob,with perhaps the other brother Samuel, were detailed to do the milking, and it was always noticed that the cows that Jacob had to milk were uneasy, and would not stand still. The others did not understand what the cause of this was, and the consequent loss of the milk and

the unvariable result of his attempt, caused his father to transfer the youth from that to another department of the barn work. It was soon after discovered what the real mischief was. It is said that the boy had stuck a row of pins in the front of his cap in such a way that when he leaned forward, placing his head against the cow, the method of some milkers, the pins stabbed the cows and made them kick and spill the milk.

A period of his early life, of about fifteen years, must now be passed over in which we have no definite knowledge of his whereabouts, his development, his business or other probable instances of his wild endeavors. He must have had some experience in the line of preaching somewhere before his advent in this section of the county.

An aged man of Parsonsfield relates of a neighbor seeing Cochrane at Porter and says of him: "On a Sabbath morning as he (Cochrane) approached the school house where he was to hold a meeting he appeared to be a handsome, fashionably dressed young man. His coat was thrown back so as to show his white vest. He walked with a brisk step, swinging

his arms, clapping his hands, singing joyously and bowing politely to all whom he met."

Cochrane's doctrine, if indeed it had any foundational prototype outside of his fertile brain, seems to have been like the Koran in theory and in practice like the whirling dervish or the Oriental countries.

He claimed that all his sayings were from divine inspiration and he thought that all who embraced his doctrines received direct and constant communications from the Almighty. Their usual expressions were: "The Lord tells me."

Under the influence of this self imposed delusion they could easily allow their random thoughts and desires to establish a rule of action, which was to assume the control of their minds and give license to the basest passions. He did not reject the Bible, but his interpretation of it was often silly and obscure. In carrying out the command to become as little children, he exhorted them in humility to roll in the dirt, and men and women to make mud cakes. He directed these simple and puerile antics, and they obeyed in proportion as he had gained control

of their minds and become subordinated to these personal suggestions. He led them to believe in a "supernatural affinity." They were to heal the sick and even to have the power to strike down dead if they willed. They were to be able to enlarge the farmer's crop or to bring the housewife's soap.

A poet in the vicinity of one of the places where Cochranism had made many converts, describing a dispute with one of these zealots makes Dennis say to John:

' If I should say - My power to show
That you must die it would be so.?'

John replying:

" Brim full of John takes the floor
And shovels Dennis out of door."

He thought that to him and his followers the Deity granted special privileges and powers and that he and they were infallibly directed in every purpose and in every act of life. But this power, this influence over disease, or rather this personal magnetism seemed to be the peculiar province of Cochrane alone, No one of his proselytes was ever known to have been innoculated with this gift.

An old gentleman of Parsonsfield recollects

Making A Proselyte.

seeing, when a boy,a party of these zealots passing his father's house. They were on their way to heal a sick man, but the sick man did not have the required faith and so this miracle withered in the bud.

It is said that Cochrane made about fifty proselytes in Parsonsfield and probably the mischief would have been much more extensive there and in that vicinity, had it not been for the ever vigilant eye of Elder John Buzzell, who put his whole soul into the work of battling this deceiver. Those who were led by him were generally of the ignorant and excitable kind and would often attempt the power of oratory like that of Jacob, which was conceded by all to be brilliant and sometimes very eloquent. They would mount a bench or a box and then attempt to hold forth and begin confidently and with some definite ideas at first, and there would become excited and pour forth a roaring cataract of nonsense and incoherent babbling.

There were numerous exceptions, however, to the above. The strong minded likewise felt the power of Cochrane's influence. The late Jabez Haley related that he was present at one of Cochrane's

meetings, when one of the strongest men of North Saco fell under the gaze of this magician, and another very strong man in Hollis said of himself in 1817 that he became as weak as a baby while he was directing his attention to him at one of these meetings.

In a sketch of his experience in 1817, written by himself, he says: " And my strength all left me; then I was willing to get down upon my knees or anything, but my strength was so far gone, and I had got in that position that I could not get out of my chair till some one took hold of my hand, and I settled upon them and fell out of my chair on the floor. Here I felt to cry to God for mercy, but soon I was carried away in the spirit, and knew nothing of the things of time and sense for some time."

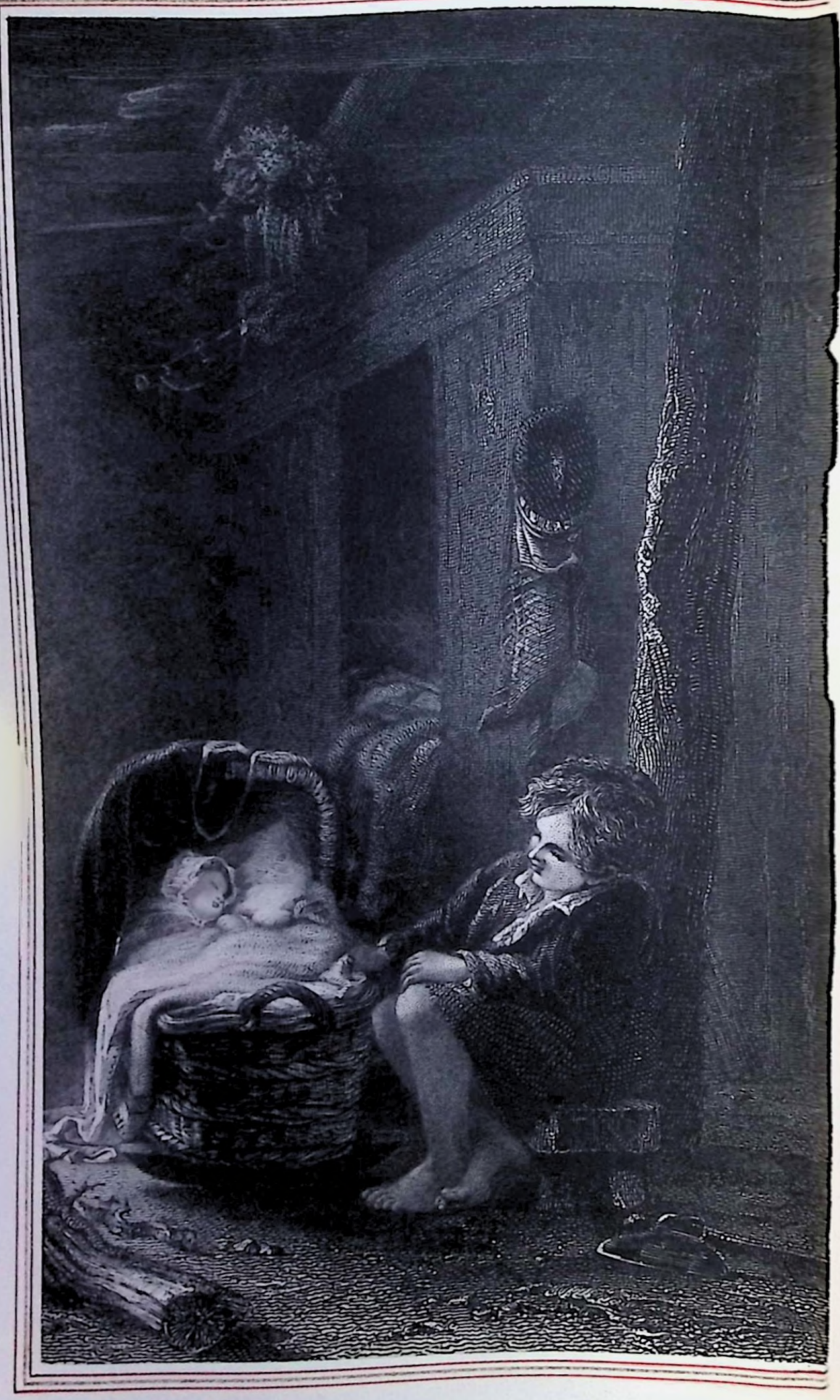
Other kindred instances of this power will be afforded later on.

It is said that their religious exercises were prayer and exhortation, singing, dancing and whirling and ended by falling on the floor, and that they would go through what they called the "holy roll" by commencing to dance round in a circle with great rapidity and suddenly fall, and then others

would follow in the same way, nearly exhausted. Their dancing was sometimes accompanied by clapping of hands and singing a quick, lively air. The old custom of deaconing out the solemn psalm tunes and hymns, pausing and hanging on the parts in slow long metre received a hasty quietus at the hands of Cochrane. Some account of this manner of singing, dancing and its legitimate effect, and the changes wrought by them will be treated of later on.

The summer of 1816 was long held in remembrance by the older men of our day, as the cold season; there was a black frost every month of the year. Farmers with a few exceptions, lost their entire crop of corn, which was killed by the frost and rotted in the field. There were two adjoining farms bordering on Saco river in the town of Buxton where the vapor from the river saved the crop of corn of the owners, Mr. Stephen Palmer and Mr. Emery, who supplied their neighbors the following year with seed corn. From this circumstance this part of the town has ever since been known as Egypt.

This was, indeed, a dreary year. The crops were either very light or an entire failure; business



A Primitive Home.

was dull, money was scarce, the disturbed condition of the country immediately following the war had nearly paralyzed our shipping, prostrated commerce and left our credit to the mercy of other nations.

The great number of unemployed, the hard times, the relaxation of discipline, and the apathy of moral vigor that followed the war, rested on the people with such pressure that all efforts to enlist them to any extend in that devotional exercise and self-sacrifice, so essential in making any material religious progress, were attended with very limited success.

Burdened with the legacy of a heavy war debt, deprived in the case of nearly every family, of the luxuries and in many cases of necessaries demanded for good common living, spiritual dearth seemed as permanent and severely a fact as the scarcity of corn and the prevailing despondency that followed.

In connection with these natural causes, in order to show the condition of the country and the people of this time, it is kindred to this subject to exhibit a brief picture of the life and surroundings of the people, of the hardships, the limitations,

the every day duties, and especially of the rigid discipline connected with their style and practice of religious observance.

Imagine a large two-story barn-like building standing out alone, generally on an elevated place, pierced for numerous windows with small panes of glass, weather-stained from long exposure, without paint, without a spire or bell, without a shade-tree to break the isolation, with a church-yard in the rear, the inside divided off into box-pews, six feet square on the ground floor, with a gallery on three sides and the corner pews reserved for the colored population and known as the "nigger pews," with an elevated pulpit and a sounding board canopied over the head of the preacher. On the front of the house was a porch with three doors, one for the men, one for the women and the front one for the reverend minister himself. A steep flight of stairs on either side led up to the galleries. The pew backs were high and perpendicular with a narrow, slatted railing some eight inches wide, on the tops. The best locations, those nearest the pulpit, were reserved for the wealthy members of the parish - saving two

or three pews in the front for the singers and bass-viol player.

Here the good people congregated on Sabbath morning, most of them coming from a distance and bringing their dinners with them, and sometimes their go-to-meeting shoes in their hands, and there listened to the words of their pastor.

The hour's intermission was spent in lunching and hearing the gossip or scanning the "publishments" which were posted in a frame in a conspicuous place near the door - until the afternoon service, which being completed, they trudged home.

In these cold, unpainted, airy barracks on the cold days of the winter season the people gathered and sometimes sat for two long hours without a fire - as still as statues, and listened to the long winded sermons and prayers - and especially if the preacher was gifted in prayer, the latter would be longer than the sermon.

While the preacher was reading their warm destiny in the "red glare of hell" the children would be curling their feet under them to keep from freezing, while they watched the little white clouds

that every breath made, and the women tried to keep comfortable with their little square tin stoves, the minister would pray for the heathen, and the uncouth millions in far off Africa, and if any faithful wife and mother with a family of eight or ten children after wrestling with poverty and exposure and drudgery, and exposed to the mercies of a drunken husband for twenty years, had at last succumbed to death's relentless grasp, the good minister prayed that her death might be sanctified to the bereaved family, and especially to the inconsolable husband. They must all acknowledge the wisdom of Providence and bow to the mandates of God.

The music of those times consisted principally of long meter hymns, lined or deaconed with very impressive solemnity in metrical versions of the Psalms and Watt's select hymns. The rhymed horrors became popular in the eighteenth century, and continued so well down to our day. Think of singing in solemn chorus such lines as these:

"My thoughts on awful subjects roll
Damnation and the dead;
What horrors seize the guilty soul
Upon a dying bed?"

his impressive personality. His commanding presence, his pleasing manners, his dark penetrating eyes, his fluent tongue and copious language, his melodious voice, his familiarity with the scripture and his untramelled interpretation of its text, his intense earnestness and all these engineered by a superb masculine vigor, made by him a dreaded rival to be encountered by his contemporaries in the tournament of debate.

The malarial influence following the appropriation and inordinate abuse of these personal endowments over the up-country virtues and wilderness moralities of the rural people of New England at that time is not difficult to understand.

Cochrane addressed himself particularly to the young. He came to Maine as a preacher of no denomination, and as he professed, wished to found none. From his first entrance into Maine, extreme opinions of his character were entertained. Some thought him to be the most holy man that had appeared since the apostles, while there were some even then who regarded him as the devil incarnate. He first introduced himself to the Free Will Baptists in Scar-

borough, where his preaching at first as it was said, attracted no particular attention, save that it was bold, visionary and dictatorial. Extending his labors into other towns, his popularity increased till he was put forward in a protracted meeting in North Saco by general consent and where for six weeks the excitement was intense.

Not less than three hundred there professed to have found mercy, and from that time Cochrane was the hero of the day, admired and almost worshipped by an excited people.

At the expiration of twelve months from the commencement of this extraordinary interest, it is said that not less than two thousand in south-western Maine made a profession of religion. Churches of all denominations shared in the work directly or indirectly and ministers generally gave it their approval, though regretting its unhealthy excitement and its great excesses.

The developments of Cochranism were by rapid and successive steps and in about the following order: he professed to have received the baptism of the Holy Ghost himself and to be authorized to ad-

minister it to others, after which they would live without sin. He disapproved of church organizations, declared all sectarian names to be marks of the beast, and all church members to be in Babylon. He introduced re-baptism as a symbol cleansing from sectarian stains, and afterwards came the proposition to have all things common. Nor did he stop here. A proclamation was finally issued declaring that all marriage vows were annulled, and that spiritualities alone were to be regarded as valid among Christians. This last announcement was as pleasing to some, as it was startling to others.

The last article on this sublime subject afforded some causes of the transition from the time-honored customs and embarassments experienced by the faithful, church-going people of this typical New England section and their natural susceptibilities to an innovation when moved by the deep earnestness and magnetic eloquence of such a man as Cochrane. Hero worship was then, as it is now, a dormant element, in almost every human soul, and like every other contagious disease, found broad, level fields for infinite development when it met no organized

Engd by F. Halpin

GEORGE WHITEFIELD.

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and disciplined form of resistance.

The conversions under Cochrane were in one sense peculiar. Since Whitefield's career no man made so many converts among the masculine persuasion as he. In this respect it differs quite materially from the religious conversions of the present day. In the beginning it took its firmest hold on men, physically strong, in the prime of life, and possessed of unquestionable mental vigor. There are many persons still living who can remember distinctly the character of their men, whose names will for the most part be withheld, but who will be incidentally alluded to in what will follow in this series, and the statement of these contemporaries would firmly corroborate this assertion.

The following account of one man's experience written out by himself at the time, then being a resident of Hollis, will show something of the mystic influence Cochrane had over one, at least, of his hearers. In this he has faithfully delineated his sensations and the state of his mind after attending Cochrane's meeting. The following is an extract copy from this sketch, the first(of no importance to this subject) Feb. 10, 1817, (at home."

" When I went there again and worked till May, then I agreed to work seven months, but soon after this letter Jacob Cochrane preached at the town house in Hollis and I went to hear him, but I could not tell whether I liked him or not, for he brought out so many new ideas to me. I had not heard any preacher take hold of these passages which he did in Revelations, so it confounded me, but on the next Sabbath day he preached at the same place and I went to hear him again and I liked his doctrine very well but after he was done his sermon I thought he had spoilt the whole for he began to tell what was about to take place. He said, " there was going to be the greatest reformation that ever was known around in this part of the world and if there was not they might say that God never sent him to preach." Among other things spake he of, that never came to pass, but apparently they will.

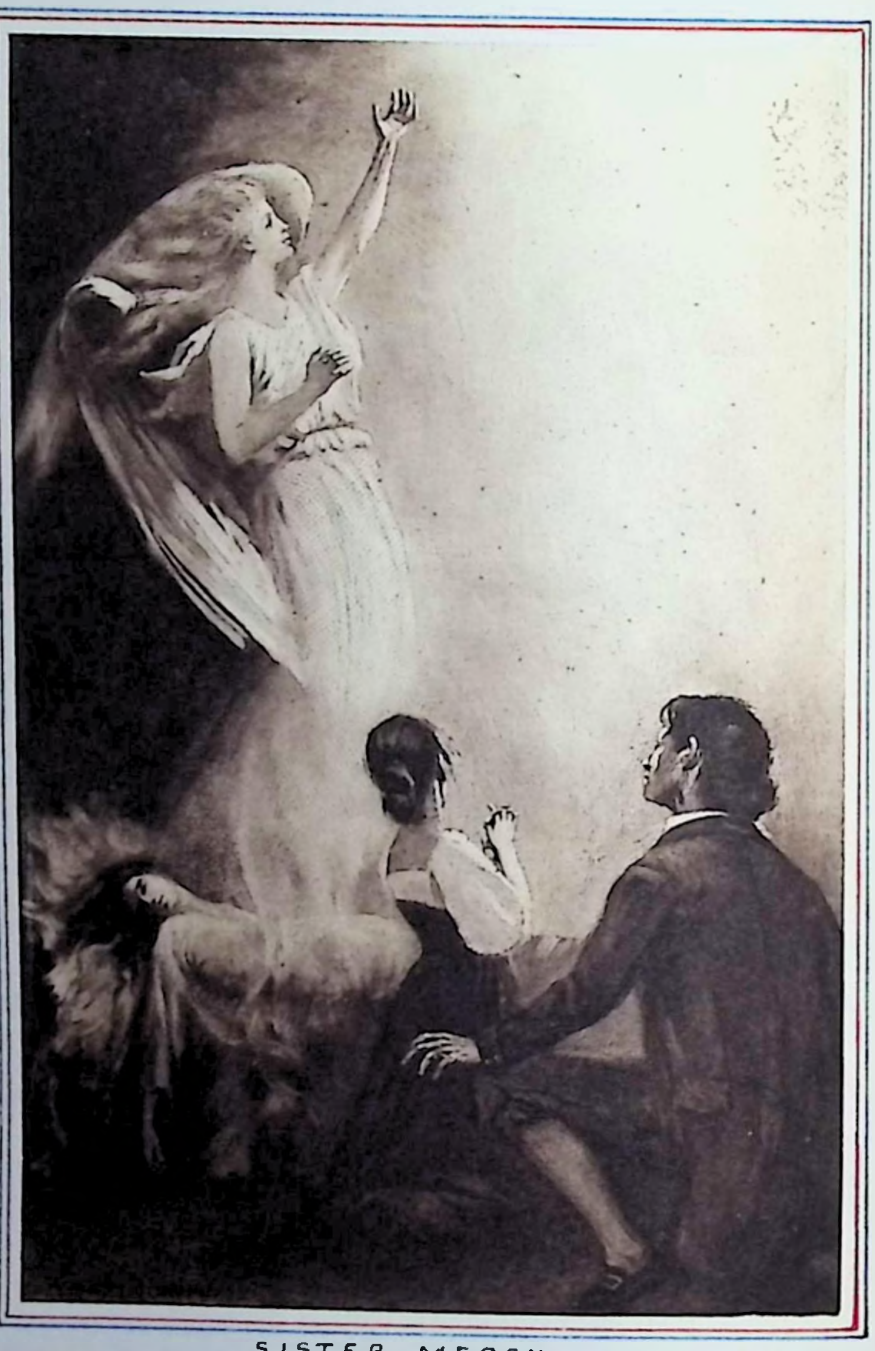
" When he said there was going to be a reformation and if there was not, we might say that God never sent him to preach, I immediately concluded that we should have reason to throw him away, but it went on some time and nothing took place till the

last of May to the first of June when he appointed a meeting one week, all the week, and the reformation began, and on the next Sabbath the meeting was at the town house in Hollis again, and I went, and seeing many of the young converts whom I had always been acquainted with, struck me very much, and the next week the meeting was appointed at the same barn, and I had a great desire to go to the meeting, but I was hired by the month and could get no time to go, but I made an excuse that I wanted to go and settle with a man that was owing me, and I went directly to the meeting and when I got there I saw many of my companions rejoicing in the Lord. I sat down and the power of the Lord came on me and it caused me to tremble but the accursed pride of my heart kept me back that would not let me cry to God for mercy and so I left the barn and went home.

" And on Friday the 13th of June, 1817, I went to my labor in the morning but my mind was to the meeting and felt such a weight of my sins that I could not work with any comfort and viewing myself lost forever without Christ and I was almost persuaded to tell the man that I was to work with that

I could not work any more, but I thought that if I did this they would say I was lazy or some such thing and so I went on that day, and to my joy and surprise, on Saturday morning my employer told me that he did not want to employ me any longer if I was afraid. On which terms I immediately complied with, and after that day there seemed to me something saying - now what is there to hinder you from having religion. Thus I went on through the day feeling glad that I was done there and now I shall proceed to give an account of my experience and the dealing of the Lord to my soul. On Sunday, the 15th of June in the year of our Lord one thousand eight hundred and seventeen, I went to the town house in Hollis. Elder Jacob Cochrane preached there that day and I concluded that I would go and see if the Lord would not appear for my relief, but when I came there my heart felt as hard as a stone in comparison. I heard a goodly number speak of the goodness of the Lord to their souls, but I could not feel anything that was said, and I staid until the meeting was done feeling nothing but condemnation and horror of conscience, but there was a meeting appointed to

Joel Marshall's that evening, not but a little distance from the place where it was in the day-time, and another to James Lord's in Saco, about two miles from there, and I concluded that the concert would be there and Elder J. Cochrane was there, so I concluded I would go, and I went and went into the house feeling a dreadful weight to my heart and weighed down under sin. I seated myself and seeing many of my companions praising the Lord made me feel worse, but pretty soon there was two young women fell in the floor and began to beg for mercy in great distress. I went along where they were and stood and looked on them, and then, thinks I, I would not get down and make such a noise as they do, but one of them came out and began to praise the Lord for what he had done for her own soul. There was one she wanted to come and praise the Lord with her and then I concluded she meant me, but I thought I would not stand there any longer, so I went back to the other part of the room. There I stood by the side of a table and the power of God fell on me, and I sat down on the table. Then the enemy told me that they would see me and all be round me talking



SISTER MERCY

and so I got off the table and sat down in a chair and concluded I would set there until the meeting was done, and then I would go away into some lonesome forest and there I would beg of God to have mercy on me and to show me the worst of my situation which, I believe he did, and my strength all left me. Then I was willing to get down upon my knees on anything, but then my strength was so far gone and I had got in that position that I could not get out of my chair, till somebody took hold of my hand and I settled upon them and fell out of my chair upon the floor. Here I felt to cry to God for mercy but soon I was carried away in the spirit and knew nothing more of the things of time and sense for some time, but in this deplorable situation I saw the mercies of God. I saw myself on the steep precipice going headlong to destruction and very fast too. I saw no eye to pity and no created arm to help but was determined to cry to God for mercy until I plunged in hopeless ruin. But as I lay in this situtation I looked up and at a distance I saw a field and a glorious field and here I saw the Redeemer of all mankind coming towards me, but it appeared to me that I

should be gone before he got me. But I was determined to cry to him till I was gone but he came towards me slowly and then I would look to see where I was going and when I would look around to see if Jesus, my Redeemer, was any nearer to me, he was still drawing nearer to me, and soon I was at his right hand and he snatched me as a brand from the burning and set me in the glorious field of liberty and these words unto me - " Peace be unto you," and immediately I was free and I knew where I was and knew all the people around me, but had no strength, and two men took hold of me and sat me up and then they asked me if I did not want to stand up. I told them I had no strength and could not help myself, but if they would help me I wanted to stand up and so two men took hold of me, one hold of each arm and lifted me upon my feet, but I could not stand for some time. After a while I could bear my heft but I felt so light as anything can be imagined, and "glory! glory! " then was shouted, my soul was happy and lifted above time and sense and I felt to exhort sinners to repentance and to see the Lord while he was to be found and call upon him while he was near,

but the meeting was done. I did not know which way to go but the company went into the road and I followed them and went home. All things looked new."

" The next meeting was at the Hollis town house. From there we went to the house of Brother Amos Kimball, to a meeting, the spirit of God was there and the brethren and sisters were very much engaged. The meeting was dismissed, the people went away. Then the converts began to sing and praise God; sinners began to mourn. Five were converted, one of them was my own brother. The meeting held until daylight. Then I went home, on the morning of the fourth of July."

The above sketch of a brief period of the writer's life, is probably the only thing of the kind that has been written and preserved. It gives a better insight into the peculiar influence which Cochrane infused into, and held over, his attentive listeners, then anything else now attainable, and it corresponds with, and corroborates the accounts given of him, many of which your contributor has oftentimes heard from the lips of different individuals both in boyhood days and confirmed by accounts

learned by the investigation of later years.

It is claimed that the eloquence of Cochrane was not universally of a peaceful order, and not always confined to words. Some instances of muscular Christianity, which has no prototype in the average edition of the Bible, were resorted to, to secure the attention of his hearers. At one of these meetings one B--n, a wandering tinker, was present, and he did not fully appreciate the devotional spirit which was prevailing among the faithful. Cochrane grasped him by the hair and called out to him - "You are going right straight to hell." "Guess I am," responded the tinker, "for the devil has got me by the foretop."

The earlier meetings of Cochrane which he led in person, were generally free from that boisterous, exciting and alarming character which become the drawing feature of those later on. These latter were the meetings of his followers for the most part.

Those held at the old town house on Brigadeer hill in Hollis, were distinguished by a deep earnestness and feeling the hearers were delighted with his eloquence. All classes attended them, and great

interest was manifested, and there were some who became truly converted and remained steadfast in the faith, professing their love of Christ, and from that time lived honorable, useful and Christian lives, whose impulses were first moved by the powerful appeals and eloquent exhortations of Cochran. The shouting, dancing, whirling and choosing their partners in the dark and those peculiar and wild excesses, those features of Cochranism which have been best remembered by those now living, were the sporatic growth of the so called "Spiritual liberty" which was given such liberal interpretation whose seed was sown by Cochrane.

The brief written accounts and allusions made to him by other writers and narrators are in harmony with this conceded oasis in his character.

D. M. Graham, the biographer of Rev. Clement Phinney of Gorham, who was the first minister in this section to associate with him, and who afterward denounced, shunned and dreaded Cochrane, says, " When Mr. Phinney was holding meetings in Scarborough, Cochrane was a devoted disciple, and Phinney then spoke of him as his able coadjutor. And when

Phinney lead the meetings Cochrane did not attempt to take the lead, but always seemed willing to follow, and eloquently confirmed what his able brother (Phinney) had said." It was the custom of that time for the minister who was holding the meetings to preach his discourse, whatever it might be, and then give the invitation to anyone of the denomination who felt in the spirit to speak. At one of these meetings Cochrane arose, apparently overwhelmed with holy emotions and said - "Today I have heard the gospel in its purity. God has sent this servant of his (Phinny) for a great work of salvation, and he concluded his remarks by publicly proposing to give up his appointments to Mr. Phinney, reserving to himself simply the privilege of exhorting occasionally as the spirit might give him utterance. The biographer says "Mr. Phinney could not decline so generous a proposal thus publicly made, and when Mr. Phinney entered upon the duties of his proposed series of meetings Cochrane accompanied him, faithfully availing himself of this reserved privilege of exhorting sinners to flee to Christ. He often wept profusely as he listened, and as he spoke, and

the prophecy that he had before made, was so far fulfilled, for he won the confidence of the people."

It was claimed by those who knew them both, that Phinney was afraid of Cochrane and notwithstanding his self-sacrificing spirit and generosity in placing Phinney before him, Phinney seemed to withhold his confidence from him, and Cochrane knew it. One day he met Phinney in company with several men of the connection, and he said of him, "Brother Phinney you are hard hearted; you do not love me. It is as cruel as the grave, for I never saw a man in my life that I loved half as well as I do you." Phinney, raising his cane to a horizontal position, replied: " Jacob, I love you at the end of that, but I cannot receive you to my heart." Imperceptibly to the non-combative Phinney, all these circumstances were doing a great work to his gifted rival. The deference Cochrane paid to a man so firmly established in the confidence of the people by one, in the world's estimation, so much superior to him in natural ability of fine and imposing personality, generous and considerate, patient and seemingly as devout and sincere as he. These were the silent and

insidious agents that shifted the current of popular acceptance from Phinney to Cochrane.

When Cochrane went from Scarboro back to Hollis and held meetings there, he said to his hearers - " Go to Scarborough and listen to Mr. Phinney if you want to hear the precious gospel in its purity. I have travelled in the ten states of this union, but never before has it been my privilege to listen to such a man of God."

In connection with the above incidents a few well authenticated instances of his skill in this part of York county which will follow will be persistent, and inasmuch as these peculiar features have never been made prominent by a number of predecessors who have told their knowledge and experience of the man, his gifts, his teachings and his excesses we think they should be brought to an exhibition of the full share of their maturity in the unbiased delineation of his character. He had gained his prominence as an eloquent orator, and won his most ardent adherents in the role of a coadjutor at these meetings, in the most of which others had borne the responsibility - thus almost unavoidably

giving the impression of great reserved power and a daily expectation on the part of his hearers of a sudden and independent development of its, and it is a singular and almost melancholy fact, that in the monumental characters of the world's history the same traits which formed the leading characteristics of Cochrane were also a very prominent feature in theirs.

Measured on the scale of diplomatic ingenuity, he is worthy of a place by the side of Machiavilli, and for successful flattery finds its best historical parallel in the famous tournaments of adulation between Voltaire and Frederick the great.

To such an extent had the "Cochrane spirit" as it was called prevailed through York and Cumberland counties in 1817 and 1818 that the Baptist denomination especially had become justly alarmed and some of the leading ministers in the society were either sent or volunteered their services to follow him and go among those who had gone over to the delusion and formed a kind of vigilance mission or crusade against the further inroads of this heresy.

Clement Phinney of Gorham Ephraim Stinchfield

sign he happened to be there.

A large audience had assembled and Buzzell was in the stilted pulpit and had just given out his text - Mark 13-37 - "And what I say unto you I say unto all, watch."

Just then Cochrane stepped in the door and heard the text. He took the full meaning and recognized himself as the target, and immediately replied, "Behold, I stand at the door and preach. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." "I come, the everlasting gospel to knock, to every one that heareth, and all that I want here is my bigness on the floor." The silence that followed was ominous; the two men stood and faced each other, and anyone of an imaginative turn of mind would associate this scene with Scott's thrilling Clan-Alpine legend in the "Combat," and the words of Roderick - "Have then thy wish."

But the sturdy faith of Buzzell did not forsake him; he finished the sermon and Cochrane got some hard hits, but he had the grace and courtesy to remain and listen, and it is not known whether

Cochrane made any more extended reply that time or not. Stinchfield followed after Cochrane and aroused the people against his dangerous innovations and through Scarboro, Saco and Kennebunk threw his whole force into a series of denunciations and maledictions and afterwards in 1819 published a small pamphlet entitled "Cochranism delineated" which we believe now is wholly extinct.

Rev. George Parcher of Saco was so much exercised over the way the people were running to these diabolical excesses that it is said he left his team in the furrow and went forth to arouse his people against him, but so deeply had the doctrine of Cochrane fastened their roots in the minds of many of the people that at his meetings held for the express purpose of warning his people against these abominations many hissed, some gnashed their teeth and some even threatened to take his life. But not only did he come away unharmed, but he was able to bring back a great many and succeeded in checking the further spread of this fanaticism, and for a long time that was about all the best of them were able to accomplish.

Some idea of the magnitude of these Cochrane gatherings may be had from the description of them given by some persons who were there. The late Jabez Haley of Hollis who came to Salmon Falls in the spring of 1817 and commenced working for Col. Isaac Lane, speaks of one meeting in particular, held at the old Hollis town house on Brigadier hill at the junction of the old Alfred road and the Union Falls road, a large unpainted, airy, and dismal looking building.

The accommodations were too limited for the people who had come in from other places and Cochrane adjourned the meeting to Capt. Gibeon Elden's pasture, a third of a mile distant, in the shade of some large birch trees which formerly stood there. Mr. Haley said that there were teams hitched to the fences and trees by the side of the two roads, and extended as far as he could see. He said there were three hundred teams there.

Mrs. Betsy Foss, who was then living at her father's, Benjamin Warren, at the old Warren tavern near the end of the bridge, said she stood in the door and saw them come down the town house hill, as

Aaron McKenney

WRITTEN AT THE AGE OF 100.

1818, speaks of the meetings he held in the places where Cochrane had been preaching - "July 4, (1818) went to Abner McKenney's thence to John McKenney's. Held a meeting there. Brother Boothby baptised seven, and then I come to Aaron McKenney's to a meeting there that night. Come to Jacob Cochrane's from there to Waterborough to Joseph Gilpatrick's. Met a large congregation, come back to Winthrop Bradbury's and to Joshua Kimball's to a meeting, then back to my father's then to Caleb Locke's then to Joshua Kimball's to a meeting, then back to my father's, then to Caleb Locke's, then to Joshua Kimballs' then to Daniel Mason's, then to William Andrew's Buxton, then to etc., etc. 11th, went to Aaron McKenney's from there to John McKenney's to a meeting, from there to the school house, from there to Benjamin Haines, then to Aaron McKenney's then back to Ben. Haines', tarried there that night. 12th, Sunday - the Lord's supper was administered; the power of God was displayed in a wonderful manner. About five hundred went forward to the supper. After the supper there was two set apart to the work of the ministry, Jacob McDaniel and Abner Woodsum. 13th. Then back

to Daniel Burnham's thence to Asa Seaver's thence to Jonathon Burnham's then to Westbrook to Benjamin Burnham's. 14 - Today had meeting in the afternoon great opposition by a young woman; tarried there that night. 15 - Tarried there that day and a meeting that p. m. Great opposition by Sam Swett and Ben Tombs and several others" etc. eto.

Cochrane's beat seemed to be from Broad turn in Scarboro, through Nonesuch and North Saco, Salmon Falls, North Hollis, Limington via Edgecomb's bridge, through a part of Limerick, Cornish, Keezar Falls, Porter and Parsonsfield and over into Effingham and Freedom, N. H. He held meetings in the old two story castle that stood in Hollis near the Haley brick yard, and at Porter village some-times in the capacious Towle house that used to stand in the village. At these meetings there was one young man who became converted and seemed to take a deep interest in the meetings. He was a fluent speaker and seemed in all respects a straightforward young man. His name was Guptill, from Buxton or Hollis. He was called the "Swamp Angel." He succeeded Cochrane in the meetings around Porter and Cornish and gained the confidence

Congenial

of the people, both of professors and non-professors, but he soon began to shape his conduct after the Cochrane model and introduced hugging, kissing and blowing out the lights. The marriage covenant was disregarded and though the "swamp angel" left a wife at Saco river, he soon found another, who was congenial and spiritually inclined and whose husband had become spiritually minded and left her, so it was a happy union.

Some of these people who had been thus spiritually mated after Cochrane had completed his canvass in York county and commenced boarding at Charlestown, went to New York and joined the adherents of Joe Smith, become Mormons, emigrated to Ohio and from there to Nauvoo, and a few passed the remainder of their lives with them at Salt Lake. In this exodus there were some very worthy families, Men with their legally married wives, from Buxton and North Saco went to New York and from there to Cartland, Kirtland Ohio, but did not go to Nauvoo or Salt Lake.

Assuming the deadness of the civil law these deluded followers obeyed the higher law of love in a manner that would soon disintegrate society. The

His Rib

last crop of spiritual companions and broken families was alarming, but still had some such ridiculous phases, that these helped to disgrace them and hasten the end of the practices. They were all ready to defend their opinions and acts by appealing to the Bible and rung all the changes that ingenuity could invent on the scripture account of Mormons first estate contained in verses 21 22 and 23 of Second Genesis, and so there were a good many married men and some married women who woke up one morning and then first discovered that their mates were not their ribs and of course could not be properly and scriptually mated. One man was starting out to find his mate or his rib. His neighbor remonstrated with him. He said, "You fool, how can she be my rib for she is three years older than I am."

One deluded brother who had a good wife and a large family of sprightly daughters, was informed by the spirit that his rib lived in Kennebunk and that he must go and bring her to the bosom of his family. So he set out on the journey across Shapleigh plains. By midnight moons, o'er evening dews, in bridal vestments well arrayed, he journeyed on. All at once he

was ordered by the spirit to return. He turned his steps homeward and had got a few miles when he heard the same voice bidding him obey the first command. He was lost and he thought he had lost his rib. "My rib the woods, my rib the floods, my rib the rocks and hollow mountains rung." He recrossed the dismal desert, when he received peremptory orders to go home, which he did and left the rib business forever.

There was one instance where a grown up daughter was given to a spiritual brother, another instance where a man took his step daughter of 16 for a wife, with the consent of her mother, and when the law was to be enforced they eloped. Several couples exchanged partners. There were a good many wives who would not submit to this Rib & Co. partnership, and when a husband brought home that kind of provision for the family, she took the course of the prodigal son and went unto her father and took her children with her.

When Cochrane with his acute penetration had become convinced of the credulity of the people who assembled under his banner, and had committed themselves fully to the alluring drama of his promised

reform, he entered with new zeal upon a scheme of Jesuitry, which had no known prototype in the reported instances of modern proselyting. He had hitherto so shaped his conduct in a debased imitation of the apostolic mission of Paul, that he might have quoted his language: "Though I be free from all men, yet have I made myself the servant of all, that I might gain the more; and unto the Jews I became as a Jew, that I might gain the Jews; to the weak I became as the weak , that I might gain the weak; I am made all things to all men, that I might by all means save some, and this I do for the Gospel's sake that I might be a partaker thereof with you."

To hold the interest of great numbers in any misunderstanding which made an innovation upon an old established system it is necessary that each one engaged should feel that he had some part to perform for which he or she was fitted, and thereby become identified with, and to some extent responsible for its success. Freed from those ministers, by whose influence he had secured power for himself, he found himself the head centre of an organization which moved in cadence to the wild dictates of his caprices

beyond the reforming current of self control.

A few of his converts, a year after he had left them, said: "His party, like all other enthusiasts, claim great power in their leader. Some said, he baptized with the Holy Ghost, and attempted the revival of the Jewish passover, healing the sick, raising the dead and casting out devils, though to use a paraphrase more in harmony with the deeds, though lacking the authority of classical usage, casting out the dead and raising the Devil." The miracle worker would have incurred no risk and the devil had escaped the responsibility of local disturbance. Rev. Clement Phinney said he attempted to heal a sick man in Scarborough and made such a failure that it humiliated him and he had to ask the forgiveness of the man and his family and his brother ministers.

The reported attempt to walk on the water at Sebago lake in the evening has been many times told, and in so many different ways that we do not claim any definite or fully authentic account of it. It is given by one that Cochrane had planks about six inches under water, laid along so that he could see

MAINE SCENE

them in the dark, and some one, with more love for fun than reverence for Cochrane, had gone before and taken up one of the planks, so that when he reached that plank he took an undignified plunge and unceremonious baptism beneath the cleansing wave. As he came out of the water with his clothes hanging close to him, he did not make so good an appearance as he did when he went out on the plank, but he knew more.

Probably the most ridiculous and most beastlike story told about him as the time his excesses were astonishing all civilized people, was the one told about him while he was holding meetings at Porter, imitating Christ's entry into Jerusalem, riding on an ass. This cannot be put in print, but must be reserved for the special ear of those who believe that Cochrane was ordained by God the everlasting gospel to preach. It probably has no parallel in York or anywhere else in modern times, for shameless exposure.

Like the Mormons, whom the Cochraneites in many respects resembled, all were buried. Old men and old women were to dream remarkable dreams, young men were made to see visions (some of these visions

were written out at the time and will be published) some women and young girls were to take part in the swooning, others, who wished to serve the Master in some humbler capacity, took upon themselves the menial service of washing the disciples' feet. The late Samuel G. Dennet, who lives in the lower end of Buxton , used to tell an amusing incident which took place in North Saco or Lower Hollis, now Dayton. At one of these foot-washing festivals, which will illustrate the sanitary as well as the spiritual blessing derived from his observance of the eleventh commandment, the faithful had assembled, and had a large pan or tub of water, and while some of the sisters were performing this ablution for others, one J. B. who, footsore and weary, had made the pilgrimage over the dusty plains of Dayton, presented himself as a candidate for this new experience, and so faithfully did the good sister absolve herself of this pious vow, that when she had finished they were obliged to suspend the exercises until they could get another tub of water.

From this stage of holiness, so dependent upon the state of the body, induced by fear or the glow

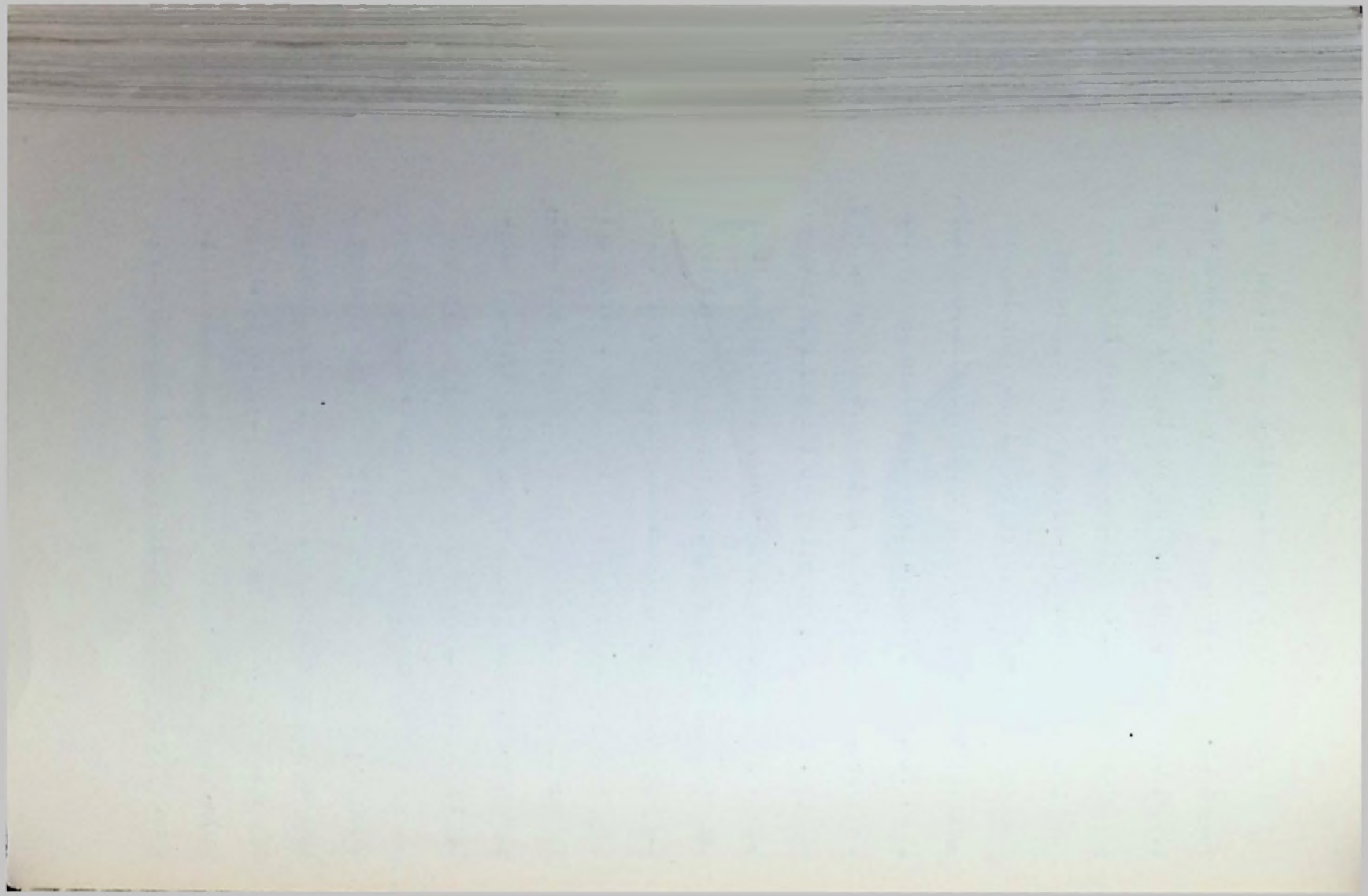
of excitement, logically enough came other exercises, generally suggested by the character of the parties and their different tastes. Among these were holy marches, dancing, reaping, and winnowing. Mr Stinchfield, in speaking of these practices says that at one time a cry is uttered by the language of the Angel of Revelation, "Thrust in they scythe and reap, for the harvest of the earth is ripe." A number of the company will then throw themselves into the greatest agitation, violently exerting their arms and body for a long time until they are weary; and this they call reaping."

To other violent motions of the arms and hands they gave the name of winnowing and separating the chaff from the wheat. Another movement they called burning the chaff. This kind of exercise or worship was probably of short continuance, as none of the present remember these features. It was related to Stinchfield in 1819, when those now living, who remembered Cochrane, were very young.

The one feature which seemed to have been the sine qua non in all their religious meetings, was dancing. Here was the chance for all, and it is said

all did engage in it, dancing in the spirit as they called it. The strong attachment for, and long continued observance of this custom is well known by all who have known anything about this peculiar sect. Though more than seventy-five years have elapsed since their agile and versatile instructor led his spiritualized disciples in these Terpsichorean mazes, it is less than twenty-five years since some of the survivors, men and women in the sere and yellow leaf of life, would get together at the house of some good brother and go through this exercise with the lightness and hilarity of youth. One old lady who lived for many years at the Cochrane home in lower Buxton, who to the last carried the air of great refinement and must have been in her youth decidedly beautiful, gave the last gratuitous lessons in spiritual dancing in this section.

These dances were characterized by a very quick movement of the feet, with the hands raised as high as the shoulders and allowed to hang down limp from the wrist, and keeping step to very lively music, when they had the advantage of that assistance. Their music was for the most part singing.



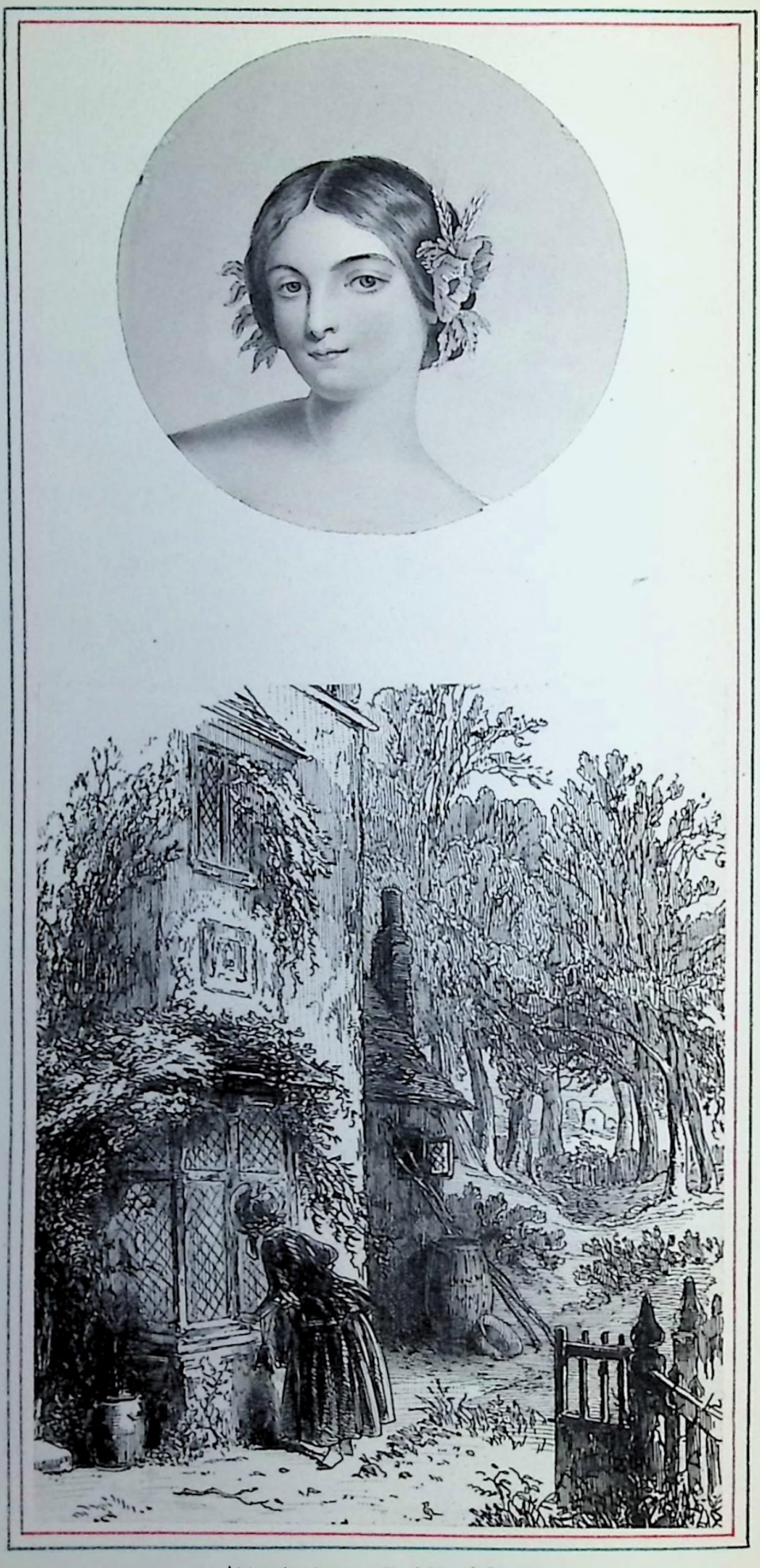
These dances sometimes took very curious freaks and many instances are related connected with them which will be withheld. At some of these dance meetings, their wild incantations could be heard a mile away and they were sometimes accompanied with voluptuous excesses, to the ruination of many a woman's character and in some instances a forfeiture and destruction of property. There was now and then a ludicrous side to this dancing spirit. It has been stated that Cochrane decried all extravagance in dress, all grasping after this world's goods, except they be used for spiritual development, all pride in gain and high position, all political honors, and even if a farmer raised a good crop of anything and took a natural pride in his success with that variety, he should sacrifice part of it or be humbled. One man had raised a fine patch of cucumbers and took one of his neighbors, who was one of Cochrane's followers, out to see it, and when the neighbor looked upon it he was seized with a fit of envy and rebuked the farmer, and said "You are getting proud." And immediately the spirit of dancing came upon him and he danced all over the cucumber bed and kept at it

that and the other things that they think is wrong, viz: serving, bearing arms, taking interest, going to town meeting and choosing officers and taking offices in the kingdom of this world of which they have said to come out and to have been converted out of the kingdom of darkness into that of God's dear son, being banded together with covenants, names and literal bonds."

Another extract identifying the connection of the writer with the Cochrane brethren viz: "Write to me speedily and answer the following questions: 1 What have you heard from Brother Jacob Co--n? 2d. Have you had any particular views?" The views here spoken of were what were called by the followers here visions, one of which I copy here, viz: "The views of S. D--r in a trance, on the fifth of August, one thousand, eight hundred and seventeen: I saw my Jesus; O, I saw my Jesus; O, glory to my Jesus. I saw heaven, I saw my Jesus there and I saw my grandmother in heaven who deceased on December, eighteen hundred and sixteen. I saw my father and mother almost into hell, but they may return back. I saw P.D. enter the kingdom of heaven. I saw my Jesus there

in heaven. O, how beautiful he looked. I saw Mrs. B--y C. enter into the kingdom of heaven. I saw I--c D-- almost to hell. O, what a dreadful place hell is; fire and smoke ascending up out of it." Also the views of J--h L-- in a trance on the fourth of August, 1817.: "O, I see my Jesus. O, how the devil looks. There is Jesus carrying his jewels round. I saw M. D. enter the kingdom of heaven; I saw B. D--r going to hell; I saw H. B. going to hell; I saw Cy- S--h entered into the kingdom of heaven. I see Elder Jacob Cochrane entered into the kingdom of heaven. I saw Mrs. L--y B--y entered into the kingdom of heaven. I had a view of ghosty death standing in heaven with a pale countenance. Then I had a view of hell, a most dreadful place, fire and smoke ascending up out of it."

It will be remembered a former paper contained extracts from Mr. McDaniels diary kept from June 1817 to November, in which he spoke of the intense character of Cochrane's meeting in Hollis, and the effect on him. At these meetings Cochrane would lay his hands on one's head a few seconds and then tell them to "press to the light." Then the strength



Watching a Meeting

would leave the person and for days afterwards they would see visions such as those written above. Some of these visions are three pages in length, containing many names of the persons seen in these visions. This gives a pretty good key to the two parties here at that time, those who adhered to and those who opposed Cochrane.

Many of the anecdotes, the incidents of the all-night dance meetings, the queer freaks, speeches and ridiculous expression and comparisons made by the women and the droll remarks made about them by those there at the time cannot be published in our family papers. Some of the anecdotes will be held together and kept for another time. Some of them may find expression before the subject is closed.

When a little more than two years ago I commenced to write something about the Cochrane crusade together with a brief sketch of the dramatis personae, I estimated that what I might have to say on the matter would be contained in six or seven column-and-a-half articles in the Weekly Journal. Seven articles have been furnished, and much remains to be said, and in some respects the most important awaits revision and publication, which I promise all

the Journal readers who have acquired an interest in these papers, shall be forthcoming without delay, and be continued until completion, so far as my agency can govern them. Inasmuch as the public has been from time to time treated to several erroneous and conflicting statements about the locality of his home during the busy years of his history-making, the manner of his living, and the duration of his personal engagement in this religious tournament, I regard it as a part of my engagement to set forth the facts of these, as they have been verified to me since my last, and it is refreshing to find them in harmony with my previous opinion.

One very estimable old lady, now living in Saco, than whom there can be no better authority, and whose statement made to any of those who know her, will be held as authority for all time to come, lived in her childhood home within thirty rods of Cochrane's dwelling house and home. As a child she remembered him, his personal appearance,- his house and the number and condition of his family; and the evidently large circle of his friends and followers.

She says his house was a small one story one,

and stood on the easterly side of the Buxton and Saco road, about midway between the Moses Lowell (then Samuel Lowell) house and the Cleaves house. The house was built by his friends, and up to the time of his final leave, was occupied by himself and wife and daughters Rachel and Helen, and son John W., and an infant. This continued to be his home and the only one he had in Saco or vicinity until his conviction and commitment, November 13, 1819.

This last act proved to be the breaking up of the home, and virtually of the family. They did not long remain there. The house continued to stand a few years; but like all untenanted houses in the country places at that time, was too great a temptation to the effervescing vandalism of the average boy and it soon become the natural target for fugitive clubs and pebbles of the passers by, and whether its dissolution was accomplished by the natural law of decay, or by the aid of the incendiary, is of too little importance now to investigate. But there is no evidence that it was the "high walled, secluded, inaccessible harem for a bevy of women," that has been represented by another writer.

This location of the home of Cochrane is corroborated by memoranda of visits made there by Moses McDownie, an itinerant minister, on August 3, 1818, in the journal kept by him at that time. The children of Cochrane must have been quite remarkable though little is known of the girls. One, Helen, married a Mr. Richardson and lived at Portsmouth, N. H. We have, at the time of writing this, no account of Rachel, the older daughter. The son, John Webster Cochrane, was born at Enfield, N. H., May 6, 1814, and lived with his father at Saco, and is still remembered as a bright boy, who used to beg a ride of the teamsters on the road, and they tell that he used to say to them, "I know you will give me a ride, because I am Jake Cochrane's boy."

At the age of eighteen, in 1832, with a cash capital of one dollar and twenty-five cents, or seven and sixpence, he walked to Boston on the old stage road, a distance of one hundred and ten miles, and the next year he succeeded in securing a patent steam-heating apparatus, and in 1834 he invented a revolving breech-loading cannon,- the original principle of which was said to have been invented by his

father while in the State's prison at Charlestown. This was that cartridge-holding-cylinder, automatically rotated by the cocking of the hammer, the same principle that afterwards secured the success of the revolving pistol.

In 1835 he visited France and was there introduced to the Turkish ambassador, and from there he was invited to visit Constantinople by the Sultan Mahmoud, and held an audience with him and his court. The Sultan rewarded him liberally. He returned to France and remained there from 1839 to 1847. He afterwards went to England where he invented machinery for curvilinear sawing of timber, which was adopted by the British government. After his return to this country, he engaged in the manufacture of fire-arms and in perfecting projectiles and various other inventions, and made his home in the State of New York.

Of Mrs. Cochrane we shall adopt the language of her contemporaries who spoke of her as a woman of superior merit and very much of a lady. During the last of her life she made her home in Buxton on the place near the Saco line - known as the Cochrane

A Disciple

Jacobs Pulpit

place, about a mile from Union Falls, when she died and her remains were taken to Enfield, her native place.

Late in the fall of 1818, the wild and lewd adventures of Cochrane begun to stir the people from the seeming lethargy into which the charm of his eloquence had allured them and they began to realize that the spiritual influence which he had awakened in some were neutralized by the bad example in moral depravity which he had established.

His shameless career before this had been well ventilated by ministers in general and especially so by those of his own original denomination, and so bold had he become in setting at defiance both the civil and ecclesiastic law, that public sentiment clamored for his arrest. In December, 1818, accusations came thick and fast, but notwithstanding these, a great many did not believe the stories, and certificates of his good moral character were voluntarily offered. One of which (being now a matter of public record) will be given:

"I hereby certify all whom it may concern that I, P--y K--g, never did see or know Jacob

served by Jeremiah Milliken, a constable of Saco, and three men and three women were summoned as witnesses. We have no record report of this trial only as it incidentally appears from the recognizances, scire facias and bail at the supreme court session at York in the May following. Cochrane soon found himself at liberty again but on the 19th of February another information for complaint was made by Richard C. Shannon of Saco, alleging that on the tenth day of December, 1818, said Jacob with force and arms did commit open and gross lewdness and lascivious behavior in the presence of divers good citizens of said commonwealth. Thereupon the usual warrant was issued on the same day, ordering the arrest of Cochrane, and to summon four women and three men to appear and give evidence etc. This warrant was served by Jeremiah Milliken, who arrested Cochrane on the same day, and the seven witnesses were also summoned and appeared. Milliken charged for three assistants, so that it appears to have been a matter of no little difficulty to capture the respondent.

It appears by the magistrate's record that

the trial occurred on the same day that the complaint was made and the warrant issued. Upon examination it appeared that Cochrane was probably guilty, and he was ordered to recognize for his personal appearance at the supreme court next then to be held at York; sum not stated, but as it appeared afterward by the scire facias the sum was eight hundred dollars in one case and one thousand in the other. Abner Woodsum of Boston and John Berry of Saco appear to have been his sureties, and the four women were ordered to recognize in the sum of thirty dollars each for their appearance at the session at York. Cochrane was again free. These trials agitated the whole of this section of the country. They were said to be crowded, and must have occupied more time than the record implies, for Nicholas Scammon, constable of Saco, was employed two days by the justice to keep order during the trial.

Many of the young men of this and adjoining towns attended, and the testimony of the women given in the most expressive language and unmistakable terms, gives a peculiar zest to it. The late Flemming Hill of Saco related how he, when a boy,

heard the spectators rehearse the testimony around the great open fire at the Chase house at Buxton lower corner on Sunday afternoon and during the intervals of church service.

The capture or arrest of Cochrane on the above occasions seemed to have been comparatively easy, for, as for himself, he believed that he lived a charmed life and could not be held, even though arrested and convicted. The most exciting part and what was spoken of in later years as Cochrane's capture took place after he had forfeited his bond after the May term of court at York, and between that and the November term at Alfred, 1819, which will be treated of in our next.

The May term of the Supreme Judicial court for the county of York was held on the 19th day of May, 1819, at York - that old town and former city, so full of traditional and historical reminiscences of early Maine, where Fernando Gorges in 1641 laid the foundation of the first city on American soil. Associate Justice Hon. Samuel Putnam of Boston presided. The grand jury from the different parts of the county were there, including the following

gentlemen: William T. Gerrish, Kittery, foreman; Joseph Butler, Sanford; Paul Chadbourne, Waterboro; Malcom Davis, Biddeford; Joshua Dennett, Hollis; Reuben --------, South Berwick; Alonzo Fish, Wells; Alpheus Hanscomb, Eliot; Josiah Jose, Buxton; Isaac Killham, Wells; William Knapp, Parsonsfield; John Libby, Berwick; Isaac Mitchell, Limington; Tristram Ricker, Shapleigh; William Roberts, York; Jere Roberts, Lyman; John Rollins, Lebanon; John F. Scammon, Saco; Joseph Sewall, York; Andrew Smith, Arundel.

The record shows an unusually short session, convening on the 19th and adjourning on the 22nd of the same month. The principal and most important cases appear to be Commonwealth vs. Jacob Cochrane. On the information there received the grand jury found five indictments, containing eleven counts charging him with adultery, lewdness and lascivious behavior etc., on which Cochrane's experience had fixed the standard of turpitude. The court and counsel were ready to proceed with the trial, but Cochrane was not there nor were either of his sureties. So their recognizances were forfeited, and a

scire facias writ was issued. On the next day his sureties made their appearance, bringing with them their principal, and the court then allowed the sureties a remittance of their forfeiture with the exception of the costs which amounted to the sum of $152.38. Court ordered a jury to be impanelled from the jurors present, and the following men constituted this panel: Charles Cushing, South Berwick, foreman; Joseph Bean, Daniel Blaisdell, Thomas Benson, James Chadbourne, David Boyd, Ebenezer S. Cousens, James Dunnell, Joshua Elliott, Eliphalet Durrell, Moses Smith, Samuel Sawyer.

The scene at this time in that court room must have been worthy of a painting. There was Judge Samuel Putnam, keen, caustic, intellectual and a vein of humor withall, fully equipped for the conflicting points of counsel, of whom it is enough to know, that he was thought deserving of a seat in the council, with Hon. Isaac Parker and Prentiss Mellen. There was the clerk, Edward P Haymon of Berwick, whose nineteen years' experience in the two-fold capacity in the circuit and supreme courts, had won for him the reputation of being the model in this

line of service.

There was the commanding form and stern countenance of Ichabod Goodwin, sheriff, whose veteran term of twenty-seven consecutive years in the service is the surviving monument of his fidelity to his official oath. There was the towering form of John Holmes, with his swarthy complexion, coal black hair, vigilant dark eyes, and perfect self command, then in the prime of life, and on the rapid transit road to the zenith of his congressional honors, whose position in this arena was counsel for defendant. And last but not least, in all the human attributes that go to form the frame-work of real genius, sat Jacob Cochrane, the central figure in this drama, and the cynosure of all eyes, who could take in every phase of the situation with one magnet glance.

There in that crowded assembly of spectators and witnesses were others drawn thither less by curiosity than by interest; these were the illuminated faces of the two sureties on Cochrane's recognizance, whose forfeiture of eighteen hundred dollars had just been remitted to them by order of court. Husbands were there, whose wives, embracing the newly

Saco Valley

Cellar of Cochrans House

promulgated creed of natural selection, had turned from the useful toils and homely joys of legitimate unions, to grasp the rain bow promises of greater conjugal felicity in new spiritual nuptials. There were the four young women who were there in obedience to their own personal promise and thirty dollar recognizance to appear. Young men were there who had left their fields ready for the planting - drawn thither by a fascination no doubt to hear the testimony of these women who were there to give on oath what they had seen and heard of the wild endeavors of this sinful man.

Others were there who had remained steadfast in their belief that Cochrane had been presented through malice; that his preaching and perhaps his practice, had its prototype in the spiritual writings and that the dawn of an era of general spiritual transformation had come to them in the fulfillment of a sacred promise and they hailed the advent of this gifted apostle as a second Paul, who had come again - commissioned with the social prerogatives of a second David.

The case was now opened by Daniel Davis of

J Mohnes

Portland, solicitor general on the part of the commonwealth, and it turn by Hon. John Holmes for defense, the charge of the judge given, and the case given to the jury with John Powers in charge. The jury, after being out all one night, reported that they had not agreed, and that they could not agree. Thereupon the judge discharged them from this case, and the indictment was continued to the next term in November.

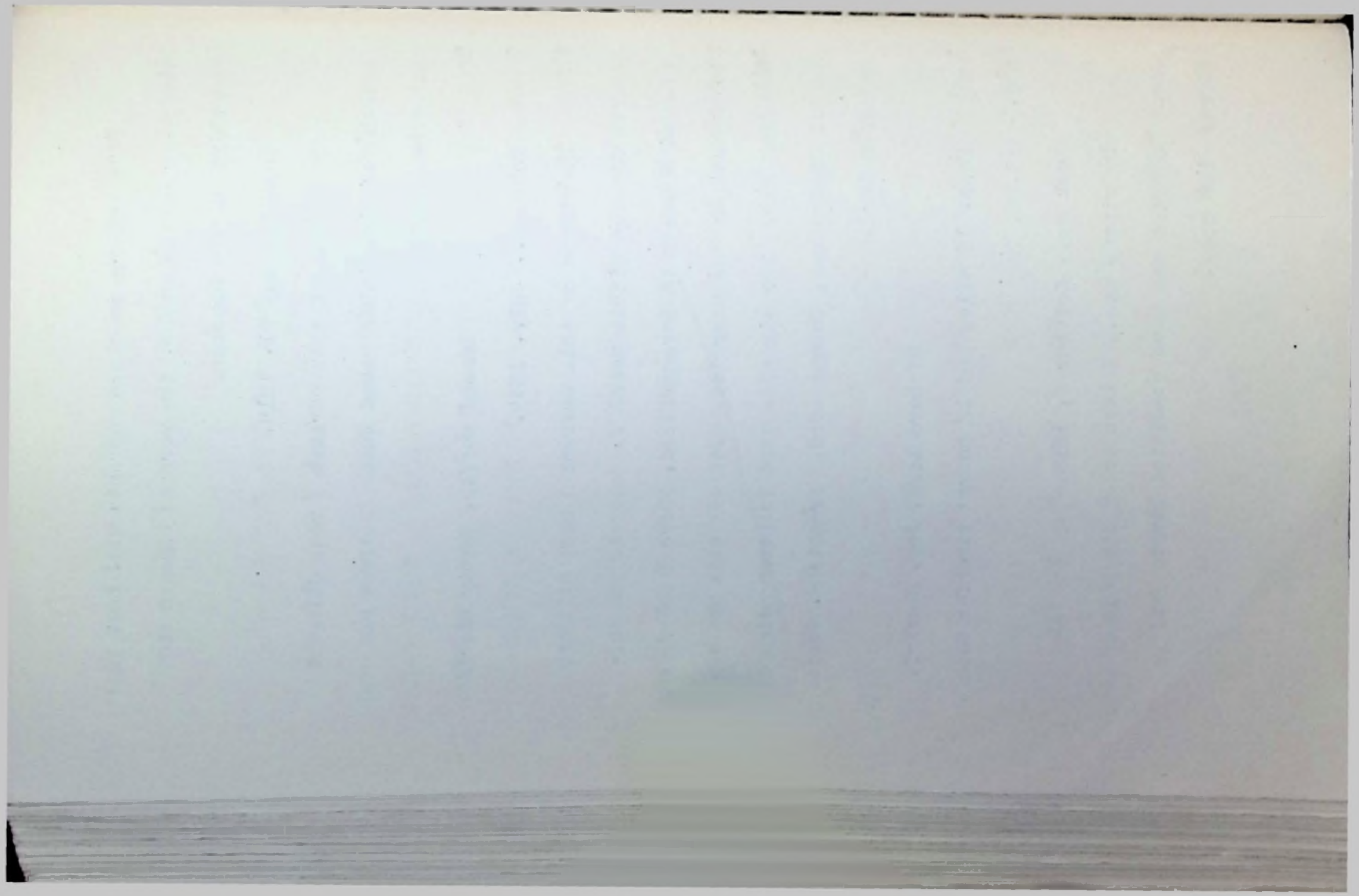
The second indictment was then brought forward and read and Cochrane was arraigned and plead thereto that he was not guilty and for trial put himself on the country. A jury was impanelled to hear this case, composed as follows: John Sayward of Alfred, foreman; Samuel Fernald, Daniel Libby, Nicholas Gilman, Joseph Linscott, Stephen Gowen, Jr., James Morril, Benjamin Ward, Isaac Phillpot, William Hackett, Joshua Roberts and Benjamin Sayward, who after hearing all the testimony etc., returned a verdict of guilty.

And now a little circumstance revealed the possibilities of the respondent and likewise afforded the court and the jury an instance of his miracles.

While the jury were out deciding, Cochrane took the occasion to give them an object lesson sermon on the text, "The wicked flee when no man pursueth," and the court, the officers and the jury brought to mind the Irishman's celebrated discourse on the wicked flea, "Here he is and there he isn't," for Cochrane had skipped - gone! How? It was not known and probably never will be. The jury was dismissed and the indictment continued to the next term.

When it went from lip to lip that Cochrane was again at large, a new flame of excitement was kindled that swept across the county from Fletcher's Neck to the New Hampshire line. Old men and women would give each other significant looks and say, "Ah, that Cochrane is an arch fellow; they can't hold him."

There was mingled feeling of joy and indignation among the people and this for a time was the all absorbing topic for gossip and it would seem that the presiding judge began to realize something of the magnitude of the job in recapturing this adroit fugitive, for on the very day of his escape no less than nine capias writs or warrants were issued for his arrest.



Fees for two adis and two horses, $8.00; four aids, 12 hours, $6.00; aids, horse, 50 miles, $8.00; for keeping prisoner, $10.00.

Edmund Coffin, Dep. Sheriff.

Allowed, D. Davis, Sol. Gen'l.

York ss., October 11, 1819.

Commonwealth of Massachusetts to Edmund Coffin, Dr. To extra services self and horse securing Jacob Cochrane by special order of D. Davis and trip to Alfred, $5.00.

York ss., Oct. 12, 1819.

By virtue, etc., I have apprehended the within named Jacob Cochrane and have committed him to Alfred Jail,

Joseph Emerson, Dep. Sheriff.

York ss., Oct. 18, 1819.

By virtue etc., I arrested the within named Jacob Cochrane and committed him to the jail in Alfred.

Abiel Kelley, Dep. Sheriff.

York ss., No. 2. 1819.

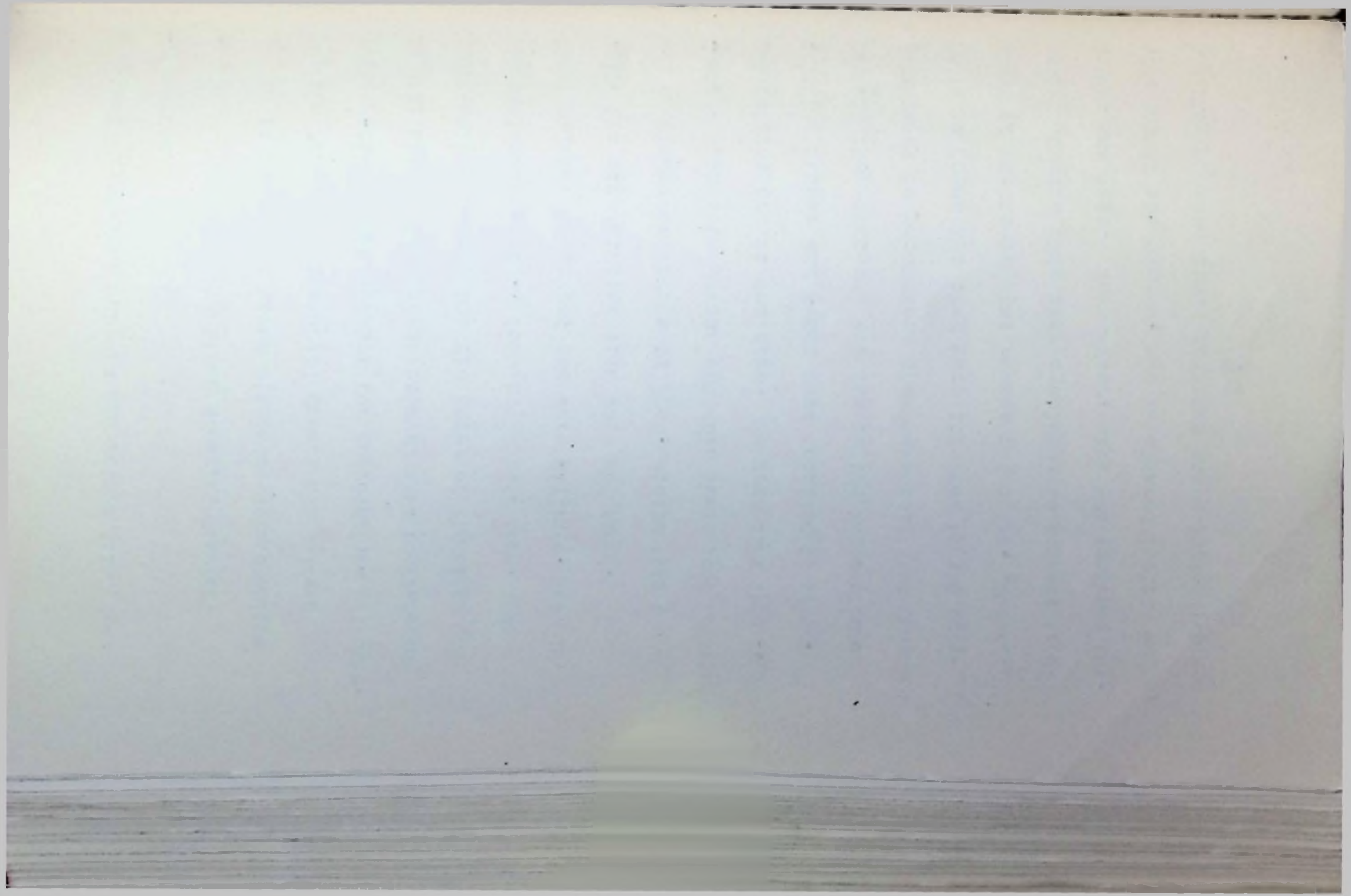
By virtue of this warrant I made diligent search for Jacob Cochrane but found he has been

arrested on another warrant and return this paper not served

Iohabod Goodwin, Sheriff.

At the trial seven witnesses were examined for the State and Nathaniel Conant was allowed seventy-five ($75) dollars for guarding the prisoner. It will appear from these returns that Cochrane was abundantly arrested but the story of the chase and the excitement, etc., does not appear here. The first officer to arrest was Jere Milliken, Feb. 18, 1819, the aids at that time were not named.

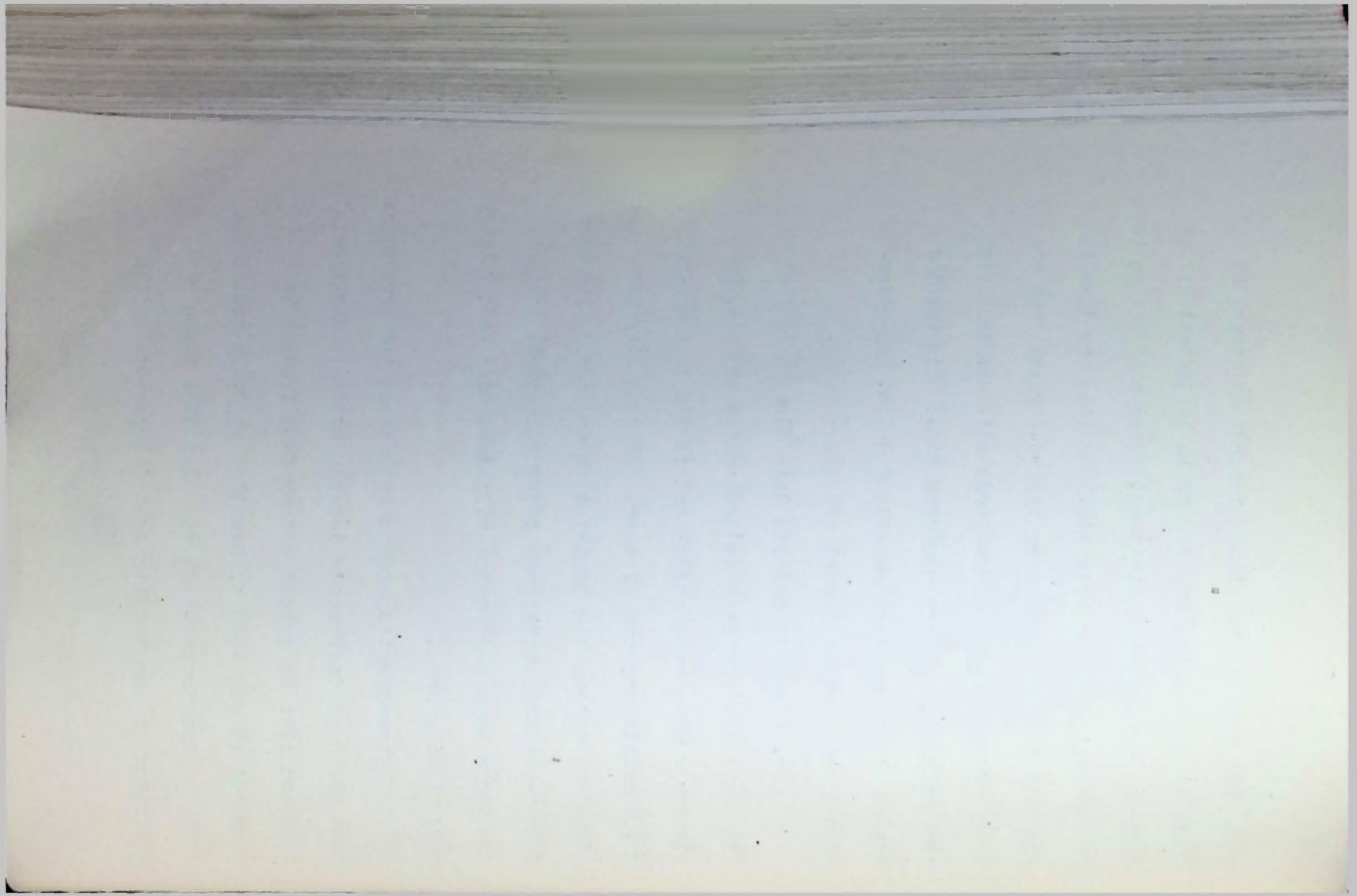
Rishworth Jordan of Saco, states that his father, Rishworth Jordan and John Banks took Cochrane, and related how it was done. He says that late in the fall his father and Banks were detailed to arrest him and they went one evening to the house of one John Berry in Saco where they were told that Cochrane could be found but they were informed by the occupants of the house that he was not there. But not satisfied with this they concluded to conceal themselves and wait. Soon after, they saw Cochrane getting out of the window, and he cleared for the woods, and they pursued him. Cochrane had a large club and



when they came up to him he turned and struck at Banks with the club and Jordan in an instant struck Cochrane and knocked him down. Then they got on to him and held and secured him. If this was late in the fall it must have been the re-arrest. But the story of Mr. Jordan corresponds with the tradition that Banks and others captured him. This was the way the late Charles Runnells told it, and corresponds with the statement of others to me.

Mr. Runnells and the late Fleming Hill of Saco said the officers called on the schools, and the large boys were called out to aid in the pursuit. Mr. Runnells was one of them. At that time boys continued to attend the district school until they were twenty-one and oftentimes older than that, so that the large boys made quite efficient aids and probably very willing ones.

Extravagant accounts were then, and have since been given of Cochrane's immense strength and fleetness and that he jumped a four foot fence like a deer and it was told of him that he could resist the draft of two horses. At the time this posse comitatus of men and big school boys were on the



scent for him through the woods and pastures and farmers' barns, it was currently reported that it would take six men to hold him. There is no doubt that Cochrane was physically as well as mentally, a powerful man, and when, as on these occasions, he would summon all his energies to save himself from imprisonment he would be a dangerous and difficult subject to manage, but probably not so much so as to require six such men as Banks and Jordan then were.

On the second day of November, 1819, Cochrane was again brought to bar at Alfred on the first indictment, the Nobby, Clark indictment of three counts, which was the one on which he was tried at York, (verdict guilty, and at the time he as suddenly decamped) and was sentenced on each three counts.

On the first count that the said Jacob Cochrane be punished by solitary confinement for the space of five days, and after that, that he serve the term of eighteen months at hard labor. On the second count, that he be punished with solitary confinement for the space of five days and after that that he serve at hard labor for the term of eighteen months, commencing at the expiration of the

former term. And that on the third count he be punished by solitary confinement for the space of three days and after that that he serve at hard labor for the term of one year. And the court ordered these sentences to be executed on him in and within the precincts of the State's prison at Charlestown in the county of Middlesex in the commonwealth of Massachusetts. The warrant was issued the same day, reciting all the above count and sentences to the warden of the State's prison at Charlestown, Mass. Witness Isaac Parker, Esq., at Alfred this third day of November, A. D., eighteen hundred and nineteen.

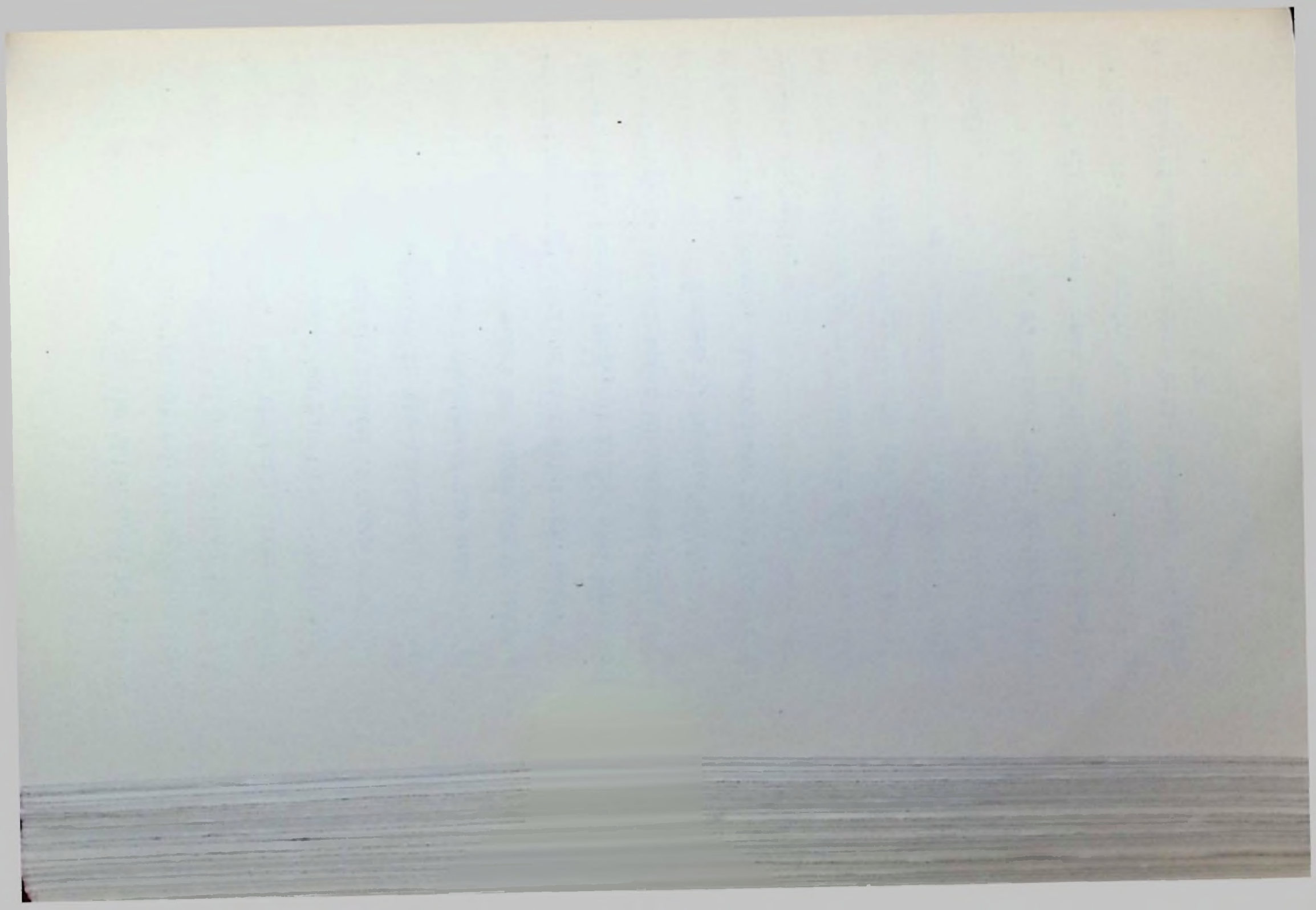
Edward P. Haymon, clerk.

State's prison, Charlestown, Middlesex county, November 13, 1819.

In obedience to the above warrant I received from the sheriff of York county the above named Jacob Cochrane and conveyed him to the State's Prison aforesaid.

N. P. Watson, Dep. Warden, S. P.

Mr. Cochrane's case having been determined in our last, it only remains to show the disposal of the four remaining indictments still pending. They were



called up, and the court disposed of them as follows:

Commonwealth vs. Jacob Cochrane - No. 1 (on which the jury did not agree), the entry was "not to be continued till further order, he having been sentenced to the State prison on another indictment."

No. 3 - Same - Same disposal.

No. 4 - Same - Same disposal.

No. 5 - Same - Same disposal.

Notwithstanding the course of Cochrane was glaringly immoral and in the highest degree reprehensible, the pursuit, the trial, the conviction and the sentence did not by any means receive a universal indorsement even popular one. In human society it is only success that is honored, and the moral obligations through which that success is gained are but little known nor long remembered.

The fervid eloquence and intense earnestness of Cochrane had won many adherents who believed his sentence was too severe. Soon after his incarceration his friends sat about the work of getting his release, and in 1821 a petition to the governor and council of Massachusetts was circulated and signed by more than two hundred men in York county, many of

them of the best class of citizens, and this petition was entrusted to Moses McDaniel of Hollis, who started with it across the country to Boston on foot, a distance of one hundred and fifteen miles.

It will show something of the zeal and fidelity of a friend - and what a real friendship means - if we follow the journey of this man as he trod the unfamiliar road on foot and alone, but on this unremunerative but philanthropic mission:

Kennebunkport, Sept. 30, 1821, Sabbath; come to Cape Neddick to Jere Myers, then to Theodore Myers; stopped for the night.

Oct. 1 - Ab- Brag- Came up ave. went to Berwick to Moses Coopers; then to Silas Goodwin's; tarried that night.

2nd- About 9 o'clock, from there to Berwick river; took oars and flat and crossed the river; then over to Kinsington to Shaw's.

3d - Moses Jones, day and night

5th- Moses Jones, day and night.

6th- Back to Moses Jones.

7th- Sabbath morning, set off on my journey. At 9 o'clock got to Newbury. At 1 o'clock got 22

miles. First made stop to refresh, then came till sunset, and I tried to put up but could get no place and came to Charlestown to a tavern, making 42 miles. Arrived that night.

8th - Went to Boston to look for board. Could get none. Went back to Charlestown to the prison. Then went to a cellar, Todd & Parmenteer's, and began my board at fifteen shillings a week.

9th - Tuesday to the prison. Got Jacob's petition. Went to the council. Got nothing. Then back to Charlestown. Went to the State house. Did nothing there.

10th - Went to the State House. Did nothing there.

11th - Thursday, to Sir Newcomb's in Boston; then to the State house, and delivered up my papers.

12th - Friday, to Boston, to the council chamber. Got no answer. Then George and I went to Cambridge to the supreme judicial court. Here was a young man tried for his life by the name of Michael Martin. (This was the famous Mike Martin, whose association with John Dougherty, both of Ireland, made the highwayman firm of "Thunderbolt and

Lightfoot," whose startling and romantic experiences made the criminal calendar the most entertaining reading then extant.

13th - Saturday, went to the council chamber again. Got no answer.

14th - Sabbath.

15 - Monday, went to the council chamber. The answer was "No pardon could be given at all."

16th - Tuesday, set off for home. Missed the road and went two miles out of my way. Then came through to Newbury, from there to Kensington to Mr. James' making a distance in all of forty five miles.

17th - Wednesday, very lame, for my feet were blistered very bad, and I stopped 18th, 19th,and 20th.

21st - Sabbath, set off with Simon Dewey in his wagon. J. Shaw rode horse back, etc.

The same gave in his journal one other visit to Cochrane in the prison, supposed to be in 1820.

May 5 - Joseph Shaw and I took a horse and shay and rode to Newbury, then to Rowley.

6 - Sabbath morning came to Charlestown. Went down to the State's prison but did not go in.

7th - Early in the morning Joseph Shaw and Loring Terrell and I went to Charlestown. Got a pass from J. Saley and went in. Jacob was called; he came in. It was a holy meeting. He expressed (not legible) knew that Jesus lives. We talked what was necessary then he went to his work, etc.

The following letter written by Cochrane to Benjamin Andrews of Buxton in 1820 while in prison, may be of interest:

Charlestown, April 29, 1820.

My Brother I received yours of April 23 which informed me of the happy situation of my friends. I am more happy to hear of your prosperity than for any other information. You say that all my friends are willing to help me, but are not of one mind how to do. I wish they were agreed. You say Mary King has confessed enough, etc. You can call on all those persons, and if they are persons of justice, they will readily tell all they know, and you may touch their feelings on this point. Esq. Holmes said that I had evidence enough to clear me if I had took proper steps. You know that I made no preparation for my defense. I wish you to employ

Esq. Wallingford; he will readily take hold. I saw Esq. Holmes. He came up to see me the day before I was brought to this place. He took his wife with him. They treated me very kindly. Holmes told me that I was abused and said to me: "Cochrane, do not fear. I will do anything for you that you or your brother can ask," and when he left me

(Lower line torn off.)

procure me a new trial in any way you think proper. You may try both plans. (I write to all as one) I pray to be remembered in your prayers - I am satisfied with John. I know he will do no intentional a wrong and I never thought that any division existed between you and John. I wrote you in my last to procure all the evidence you could.

You will do all you can I am certain. I hope you will not delay the time one minute. My time is precious to me, and I enjoy myself very well. I am happy to say that Esq. Souley is very careful of my letters and will do all for me that I could expect.

May God have you in His holy keeping.

I am etc., etc.,

Jacob Cochrane.

Benj. Andrews, Buxton.

My desire is for my friends not to take the trouble to come on purpose to see me.

Jacob.

My dear brother - I beg you to let Benjamin have this as soon as you can. My love to sister Hanor - yes to all the dear children in the place.

Jacob.

(This looks like Hannah, but I guess it isn't Hannah.)

Every effort to procure his release was unavailing, and he served his full term of four years and thirteen days and was discharged November 25, 1823. This is the end of the interesting portion of Cochrane's life. His subsequent career was distinguished by no particular events or extravagant adventures that have come to our knowledge. His old friends in York county saw him only occasionally, and then he was said to be much broken in spirit and much changed.

The most of the time after this he lived in New Hampshire until his death. Some incidents connected with his death and burial will be spoken of

JOSEPH SMITH.

GEORGE Q. CANNON.

in the next and final installment.

One more paper will complete all I propose to say on this matter. It has been prolonged now far beyond my original conception, and doubtless has been somewhat tedious, especially to those who knew nothing of the hero, and have heard only a few catch-words of the vanishing tradition.

My knowledge of the character, the success, the astonishing innovation and influence of the man has been drawn partly by letters, documents and records, but largely from the stories that were told of him by men who had been his followers,- by some who had gone from the ranks of Cochrane and joined the ranks of Joe Smith, the Mormon prophet,- and these tales came back from the log wood memories of an experience around the bar-room fireside of a country tavern more than forty years ago. The objectionable features of some of these stories have been eliminated and trimmed to suit the dimensions and requirements of a family newspaper like the Journal, while the historical substance has been preserved.

If it is worth while to criticise what has

been given on this subject in the columns of the Journal, perhaps there are some who may find it a congenial occupation to canvass the ground again. But we volunteer the prediction that such a one will realize that a too full delineation of the facts in this, as in other similar cases, will reveal the truth that Cochranism has long outlived its famous author and been the disturbing factor in many a religious circle, and in some of the very exalted pretensions even in our own times which have never felt the check-rein of an individual or been tried by any higher tribunal than a capricious public sentiment.

Last spring when I sent to the Journal the last of the series on Jacob Cochrane I felt reasonably certain that the Journal readers had read all they cared to on this matter, when they had followed him through his crusades to his four years of incarceration and his release, and turned again on the cold charities of the world a homeless wanderer. But a few weeks ago someone in the columns of another county paper had presented another view of this man, and one not in harmony with the parts as they had

been represented to me. I feel in incumbent on me to finish the matter I had commenced and give the details relating to his death and place of burial and so forth, as they have been told to me by eye witnesses and contemporaries. I do not know the precise date of the death of Cochrane and will not attempt to give it. I think it was about 1840, and have been told by one living member of the fraternity that he died at East Kingston, Connecticut. One of the faithful sisters attended him in his last sickness and soothed him in his last hours.

His body was brought to Buxton for burial and left at the side of the road in that part of the town where he had so often held meetings. But here he was regarded only as the dead lion. No one was there to welcome his remains and no one was there to offer a place wherein he might take his final rest and the coffin with the body remained there beside the road for three days, till at last Mr. John Dennett said they might bury him on his intervale and there on the green land by the side of the Saco, a few friends laid him to rest and left him alone in his glory, unmourned, unhonored and unsung.

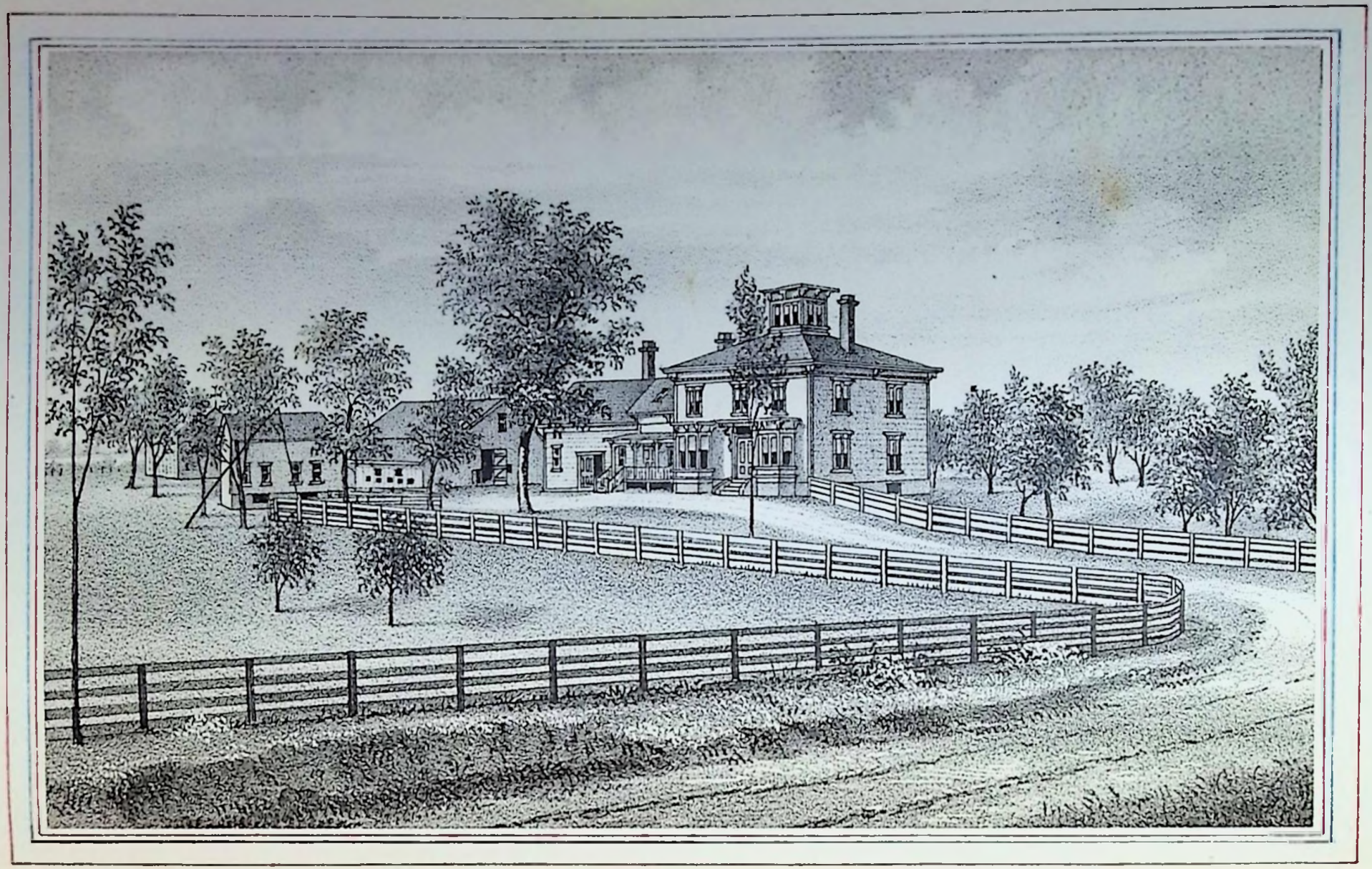
In his life, several years before his death, he had selected the following lines as a suitable epitaph to be inscribed on his grave stone.

He spread his arms abroad
His works are ever before his God
His name on earth shall long remain,
Though envious sinners fret in vain.

The above lines are supposed to be on the grave stones that were erected over his grave, but they cannot now be consulted as the following will show:

Some three years after his burial his son John then of New York, procured the services of four men of this vicinity to open the grave and remove the body. The names of these men will recall the sterling character and vigor and stamina of the men he selected for strictly carrying out the mission; they were chosen by the son. They were Samuel Dennett, James Hopkinson, John Elden, Daniel Dennett. The son knew that on these men he could rely.

On a dark, partly stormy night, near the last of November, the night before Thanksgiving, they met there and proceeded with their task - took up the body, loaded it on a wagon and Hopkinson started



with it for Enfield, N. H. The grave stones were laid at the bottom of the grave face down, covered four feet deep, and there they will remain forever. No man living can tell where the spot is. When Hopkinson arrived at Enfield Center at the cemetery, he found a man who had opened a grave and stood waiting. He saluted Hopkinson with some comments about the passenger he brought with him - perhaps more truthful and applicable than elegant - therefore we will not quote them.

The two-story house, now standing in the lower part of Buxton which was until within a few years generally known as the Cochrane house, Cochrane never owned and never occupied. This house and land adjoining was purchased years afterward by a man of North Saco from the heirs of True Atkinson and was given to the members of the Cochrane family; Mrs. Abigail Cochrane, wife of Jacob, and several members of the society occupied this home and some of them lived there the rest of their lives.

It fell to Mrs. Hawkins and from her to her daughter, Phoebe J. Hawkins, who was the wife of Capt. Edwin A. Skinner and entailed by her will to

her children and by them conveyed to the recent occupant - Cleaves.

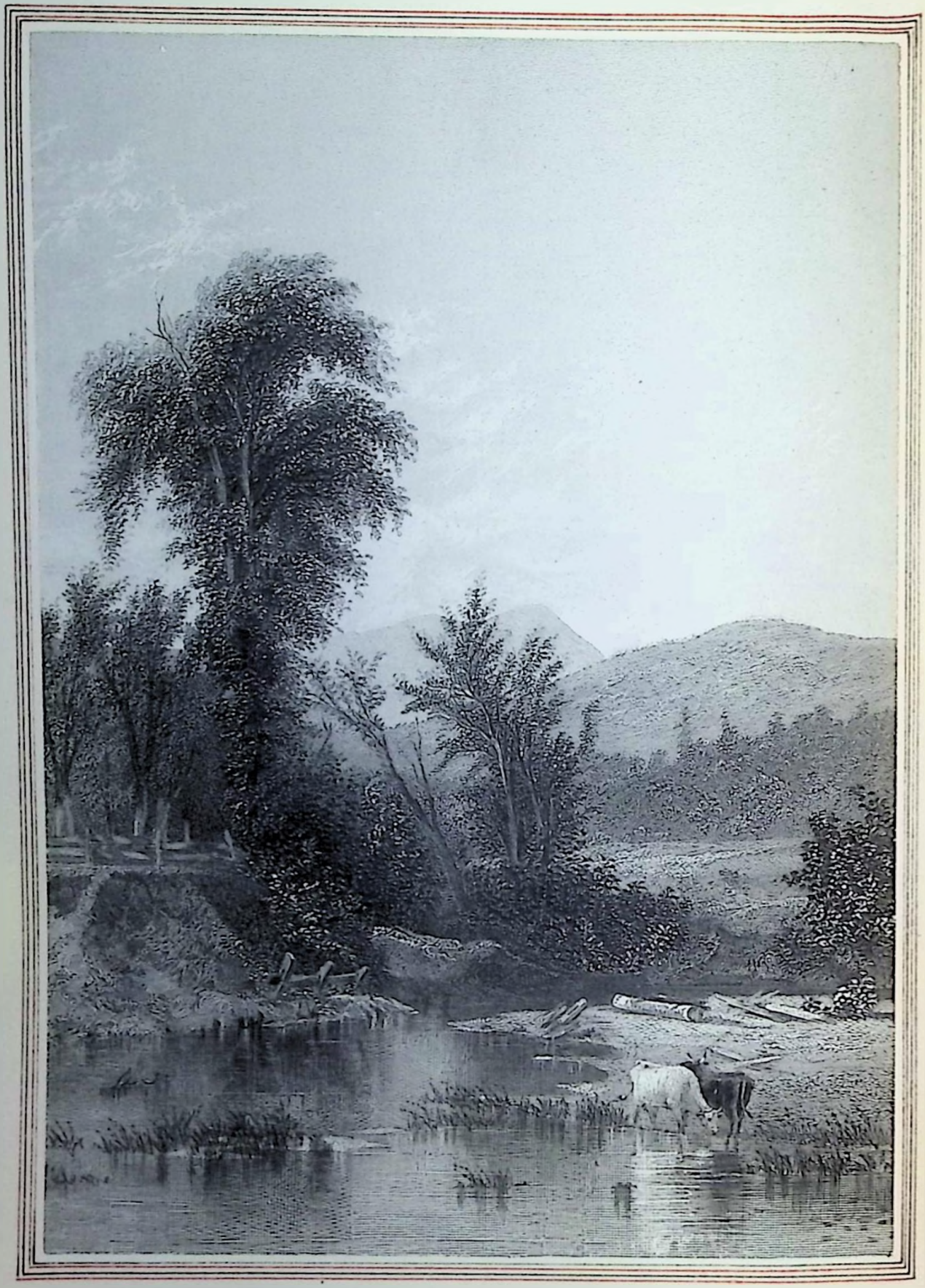
The story that the coffin was raised and stood upright in the front door of Tom Atkinson's house for a spectacle is a new one which we do not attempt to explain, but it would seem that if Jacob Cochrane had owned the land or the house his body would not have lain three days by the roadside awaiting a burial place. At this distance of more than two generations from his reign, there seems to be no occasion for any one to pose as the apologist or defender, either of Cochrane or his creed; but in attempting to adjust a balance between the offense and the penalty - when the record will show only the few cold documentary facts which survive and tell the tale to the readers of up-to-date morals - there seems to be a disproportionate punishment for such an offense. It seems all the more so when we consider that a four years' incarceration for that offense stands as an unparallelled instance in York county records. On the other hand, we must make allowance for the stringent laws of that period, when the offense for which he suffered so long a

penalty was considered a crime instead of a misdemeanor of that kind which Livy has said was the offense most easily condoned, and the present enlightened age has given additional proof of the correctness of the broad and liberal judgment of the great Roman historian.

Time, the healer of all, has smoothed the ruffled waves of the disturbed society of that long ago occurrence and the forgiven and the forgotten are looked upon with like indifference.

Nullo discrimine - he is entitled to the inscription applicable to the generality of mankind,

"His errors shun, his virtues wisely scan,
His follies and his crimes have stamped him, man."



SACO VALLEY

The Cochran Delusion.

JACOB COCHRAN, son of Jacob and Rachel (Webster) Cochran, was born in Enfield, N. H., July 9, 1782, and is said to have taken for his wife Abigail Colcord, of his native town. His father was a farmer in comfortable circumstances, with a numerous family to provide for. The lad Jacob developed some quite remarkable traits in early days; he was keen-witted, sagacious, and prolific of ingenious expedients; that is, the boy was father of the man.

Authorities disagree respecting his advantages for acquiring even a common-school education. Those at whose fireside he was entertained have informed me that Jacob became disgusted with the methods employed by the religious societies known as "the Standing order," and began to preach in schoolhouses where he had been employed to teach. To what extent he enlarged the circle of his operations in the Granite state cannot now be ascertained with certainty. The same mist of obscurity enshrouds his coming into the Saco valley. Why he came, none with whom we have conversed can tell. If some one invited him his name has not been remembered.

His creed has been variously represented. Some who listened to him claim that his doctrine was substantially the same as modern Universalism; others, that he was an advocate of a primitive kind of Spiritualism and free-love, upon which he had engrafted many of the ceremonies practised by the Shakers. From a careful sifting of evidence, we conclude that his creed, if it may be designated as such, was somewhat chaotic and remarkably elastic; that it was developed by stages, to suit circumstances, and modified when policy made it expedient.

He must have been a unique and very remarkable character. His intellectual, mesmeric, and physical powers were certainly extraordinary. Whatever view we may entertain regarding the soundness of his doctrines, the methods employed by him, or the character of the man, we have no warrant for believing that he was an illiterate, impulsive ranter, who carried forward his work like a cloud driven by a tempest. On the other hand, he was cool, calculating, and deliberate. He arranged and organized his schemes with the consummate precision of a military tactician, compounded his arguments with observant carefulness, and being a master in the law of sequence he was enabled to forecast the culminating results from the beginning with the accuracy attributed to a prophetic spirit.

It was his exhibition of some occult power that materially augmented his influence upon his hearers, and seemed to invest him with formidable boldness that challenged the criticism of his opposers. His public addresses were prepared with painstaking study, delivered with remarkable facility, and embellished with charming flowers of rhetoric. His musical, resounding voice, eye of penetrating fire, and gracefully agile movements commanded the respectful attention even of those whose object in attending his meetings was to cavil and create disturbance.

Men well versed in the sacred oracles, who boasted of their conservative self-possession and went fortified with resolute personal control, were so adroitly besieged by the subtle arguments of this marvelous magician of eloquence that, before they were aware of the fact, they had surrendered unconditionally and subsequently served with unfaltering and heroic fortitude under his victorious banner.

Women who had been reared under the most puritanical home instructions, whose proverbial conscientiousness constituted them models of virtuous propriety in the communities where they resided, gradually yielded to the delusive spell woven about them by the mesmeric power of Cochran, renounced all allegiance to their former principles and habits of rectitude, and with unblushing boldness and evident sincerity allowed themselves to become involved in such questionable ceremonies as were encouraged in the name of religion by this misguided people.

From our more advanced standpoint, we very naturally ask, like Nicodemus, "How can these things be!" If the delusion had been confined to the ignorant and superstitious, we should not marvel; but it extended to families of refinement and intelligence, whose former characters were stainless. The strongest-minded men succumbed to the influence emanating from Cochran. The unanimous testimony of several perfectly reliable men interviewed proves this to be true. Many, who afterwards boasted that they were never influenced by the preaching of Cochran, remained at a safe distance, not having the contempt of danger to come within the mystic circle of his power. It has been related to me by those present that some of the coolest and most resolute men in Saco and Buxton were overpowered in the meetings held by the magician. One said he became as helpless as an infant in the presence of the preacher and was willing to do anything. He was assisted to kneel and cried to God for mercy, but was carried away in spirit and became oblivious to everything worldly. Of course these were exceptional cases. Those who were not accustomed to exercise the logical faculties with that critical discrimination which is characteristic of more disciplined and scientific minds were easily led by a man of Cochran's mental calibre and judgment of human nature.

Dark-browed superstition, the handmaid of ignorance and unrestrained

impulse, had almost universal sway at this period, and attributed all mysterious manifestation to the supernatural, relegated all intricate problems to the realm of spirit for solution, and boldly stood in the highway of reason to obstruct investigation.

This combination of favorable conditions enabled Cochran to excite the curiosity, win the attention, gain the confidence, and hold the people, for a season, within the province of his power.

From what we have been able to learn of those who were acquainted with him, it appears that Jacob Cochran was no less attractive at the fireside than in public. A fluent and versatile conversationalist, with charmingly polished manners, he became the magnetic centre of every social circle where he was a guest. His urbanity, cheerfulness, and dramatic powers made his presence highly entertaining, and his society was courted by some of the most prominent and refined families within the radius of his acquaintance. His well-stored mind afforded treasures of interesting and useful knowledge, covering a wide range of subjects, and rendered him a desirable personality to many. These manifold attainments greatly facilitated his undertakings of a religious character, and we mention them to throw some light upon the obscurity which hangs over his remarkable sway upon the public.

The question naturally arises, was any good accomplished under the labors of Jacob Cochran? Undoubtedly, very much. Give even the devil his due. In the towns bordering on the Saco several hundred professed conversion under his preaching, and the influence of the "revival" extended from this locality into other towns in western Maine, until, within a year from the inauguration of the movement, about a thousand persons made a profession of religion. Many of these were sincere believers in the New Testament and were never involved in the ridiculous practices encouraged by the leader.

When Cochran first began to preach in Scarborough and Saco, his commanding appearance, evident learning, matchless oratory, and the uncertainty existing regarding his creed opened to him the churches, and some of the settled pastors listened to him with amazement. This was when his doctrines were more in harmony with the generally received tenets of the orthodox churches; before the objectionable features of his system had become apparent. The sensation was intensified a hundred-fold when churches were closed against him. He had already won many to his standard, and the determined stand taken against him by the more conservative in the community was looked upon as unwarranted persecution by his followers. He posed as a martyr-at-will, and discussion ran wild.

He then resorted to schoolhouses, dwellings, and barns. His principal stronghold, and the hot-bed of his delusion, was at the northern section of Saco, and on the borders of Buxton. Of his dominion there was no recognized limitation; wherever a family lived, the members of which had embraced

his creed, there his influence was supreme. In the "Heath neighborhood" and on the "Buxton road," so-called, the Cochranites fairly reveled in the enthusiasm of their mock worship and disgraceful practices; and one who lived there at that time recorded with his pen that "these Cochranites out-Mormoned Joe Smith and all his deluded crew."

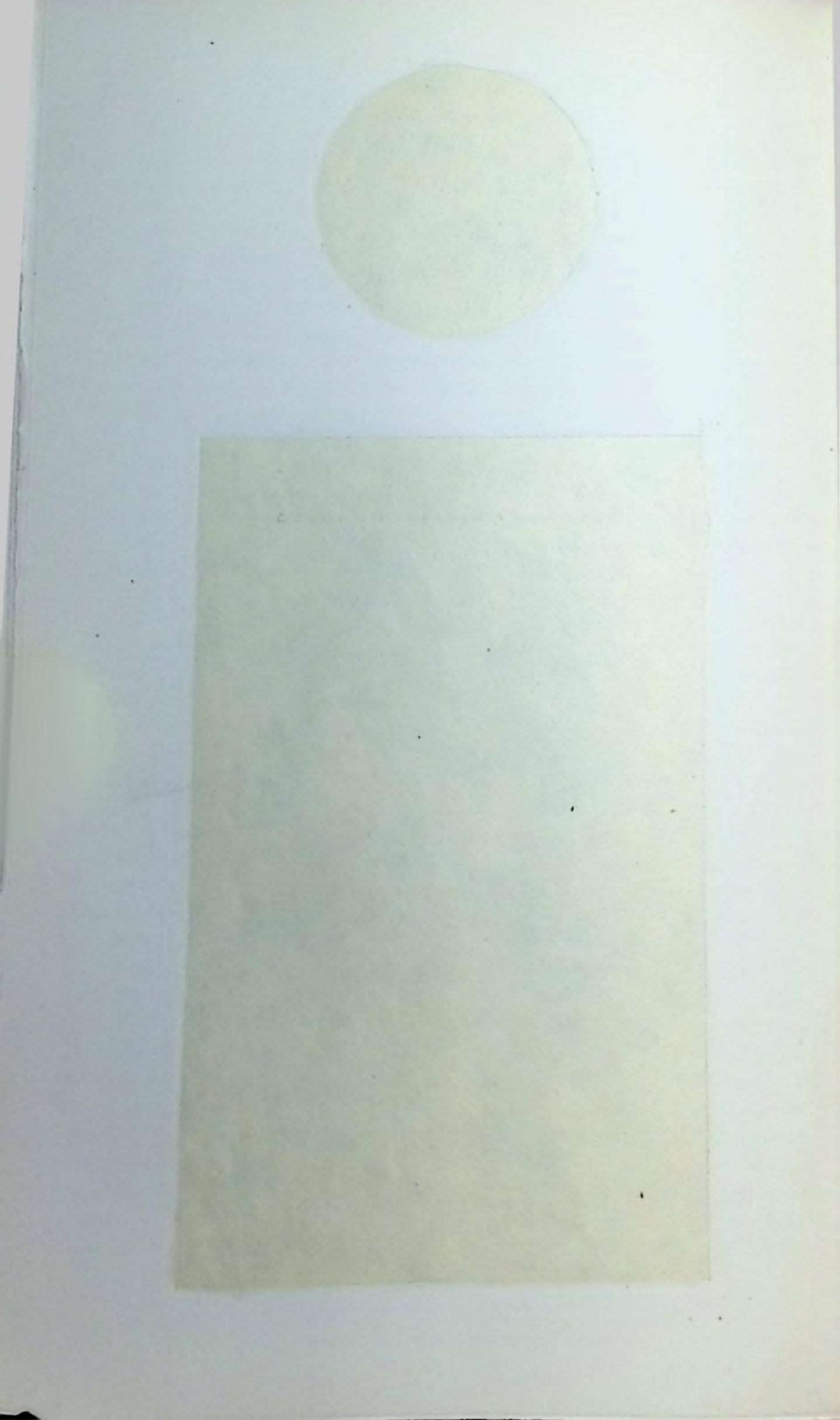
In Saco village there was an old house in which Cochran "held forth" after he was prohibited from entering churches. During the intermissions between the services that were open to the public and such as were held for the exclusive benefit of the followers of Cochran, the leader would marshal his hosts upon the street, and with shouts, singing, and marching create a sensation only equaled by the Salvation Army of modern times. Following these open-air exercises, services were opened for the "elect" and continued until the day-dawn, if unmolested. At these meetings Cochran gave exhibitions of his mesmeric power. It has been said by those who witnessed the performances that as men and women joined hands, forming a circle around the room, Cochran would, by passing his hand across their foreheads, cause them to sing, shout, dance, fall unconscious to the floor, and go through various grotesque contortions of body not suitable to delineate on the printed page. It is claimed that by placing his hand on the heads of strong men he could make them sink down, foaming at the mouth as if in the agony of convulsions. Experiences of this character were considered necessary for the enjoyment of the richest possibilities of the faith.

When Cochran had secured a firm foot-hold in the community, his creed evolved a new and startling phase. He preached against the legal marriage bond, and in the ideal state pictured by him the inhabitants were neither married nor given in marriage; this should begin on earth, being God's standard for society, and be as nearly approximated as mortal conditions would admit of. The affinities were to be all spiritual and were infinitely superior to any relations formed by natural affection. He admonished all who had been united in the bonds of matrimony according to the laws of the land to hold themselves in readiness to dissolve such union and renounce their vows. All revelations to this end were to come through Cochran, of course, and in the allotment of the spoils the leader, by virtue of his rank, was sure to get the "lion's share." Tradition assumes that he received frequent consignments of spiritual consorts, and that such were invariably the most robust and attractive women in the community.

As we have intimated, he had a sort of permanent wife, locally known as "Mrs. Cochran"; but his loyalty to her was subject to such revelations as he might receive anent his duty (?) to others. Some who were conversant with these affairs, now living, relate that on one of Cochran's professional visitations he informed one of his male followers that he had, while at prayer in his house that morning, received a communication direct from Him who

THE ELECT

JACOB MAKING A CONVERT



dwells above the stars that embodied, *inter alia*, a requirement of a peculiar character, namely, that he and the brother addressed should, for the time being, exchange wives. To this, as from the Lord, via Cochran, his medium, the layman consented, and leaving Cochran to assume the government of his family, he immediately went to pay his respects to Mrs. Cochran. Now this woman was somewhat skeptical in regard to her husband's doctrines and practices, and when she responded to the knock at her door and inquired about the nature of the man's errand; when he told her about her husband's new revelation, with clenched fist and flashing eyes she replied: "You go straight back and tell Jake Cochran his God is a liar."

In place of figure-drawings upon a black-board to illustrate scriptural incidents, he employed the more impressive mediums of flesh and blood. One of the favorite tableaux introduced by these fanatics was the personification of our first parents, as they were supposed to have appeared before fig-leaf aprons were in fashion. We have not found a description of the stage scenery used as accessory to this performance, but a part of the programme was for the disciples present, both male and female, to sit upon the floor in a circle while the ideal Adam, in the person of Cochran, and Eve, in the person of some chosen female, came into this extemporized "Garden of Eden."

When a knowledge of these ridiculous practices reached the authorities at Saco, Cochran was summoned to the bar of justice and required to give bonds for his future good behavior, being warned that if such conduct was repeated in his meetings the most severe penalty of the law would be visited upon him. Although the ceremonies of Cochran's meetings continued to be decidedly dramatic, the performers afterwards appeared in costumes of ample dimensions.

But disintegrating elements were now beginning to disturb the system. The fact that the preaching of Cochran had the effect to destroy domestic peace, and ruined the home life of many who had become identified with the movement, produced a more healthy reaction than the leader had anticipated. Married men embraced the doctrines promulgated, while their more virtuous or level-headed wives would have no part or lot in the matter. On the other hand, women who had hitherto lived consistent and respectable lives became infatuated with Cochran and his preaching, while their husbands were decidedly averse to both.

These conflicting elements in the home were stimulated rather than conciliated by the leader, and hatred was eventually engendered between heads of families which culminated in separation. For these family discords Cochran was justly held responsible by the law-abiding inhabitants, who favored sobriety and good order, and threatening denunciations increased in vehemence as such melancholy events followed in the wake of the delusive movement. However, the cunning leader, who was well read in law, sagaciously steered clear of any open violation of the statutes for many years. He was

held in such esteem by his followers that they were ready to make any sacrifice for his financial support.

Meanwhile, secret meetings had been held by the municipal authorities and a vigilance committee formed to watch the conduct of the Cochranites. Emboldened by what seemed to be a calm upon the sea of public sentiment, Cochran recklessly introduced his old ceremonies and practices into his services. These transactions were promptly reported, and muttering thunders of discord and violence again filled the air. Summary measures were to be resorted to. This reached the ears of the Cochranites, and a midnight meeting was held behind barred doors, watched from without by vigilant sentinels, to consider what means should be used to thwart the purposes of their enemies. Being forewarned, they used every precaution to prevent any interference with their plan of operation. For a time their meetings became models of good order, and the leader conducted himself with decorum. This change allayed the bitterness of public feeling for a brief space, and those who were opposed to Cochran, having become used to the sensation, grew more and more apathetic. In this instance, at least, what proved to be sauce for the goose was applied to the gander, and well-laid traps into which it was believed the leader would put his foot were skilfully avoided, and schemes for his betrayal into the hands of his enemies adroitly circumvented. Moreover, Cochran managed to have eagle-eyed spies in the camp of his opposers. Men supposed to be in full sympathy with the town authorities were present at the "indignation meetings" of the citizens and reported all that was said and done to their spiritual commander. Thus he out-generaled a well-organized body of men who sought his overthrow, and continued to "hold the fort."

There were two especial factors made prominent in the meetings held by the Cochranites, after the leader had his machinery in full operation, that should have attention as we proceed with our treatment of this subject; factors that excited more curiosity, and attracted more people to Cochran's meetings, than all other forces at his command. We allude to the lively singing, to rollicking tunes, of their songs and the "swooning away" of those who had taken the higher degrees of the mysterious system. The songs, or hymns, were attended with clapping of hands and dancing that certainly resembled the evolutions of the society of Shakers when engaged in their worshiping ceremonials. When some of the elect had sunk down upon the floor, evidently unconscious, an impressive hush would prevail in the assembly while the expectant people waited for the resuscitation of the fallen brother or sister. When those who had thus wandered away from the "things of time and sense," on their excursion to the realms of spirit, returned to the scenes of activity, they were wont to tell, with astonishing exhibitions of inspiration and burning language, of the marvelous revelations made to them while "absent from the body."

Sometimes these choice mediums would so far lose their strength that they were laid upon a bed in an adjoining room until their returning spirit gradually acclimated itself to a terrestrial state; this was not always accomplished on the first night, and they were allowed to remain where the services had been held until they recuperated. On one occasion a certain sister, named Mercy, who was a maiden of great personal beauty, sank down upon the floor in a house at Saco, and failing to come back to this sublunary world in season to relate her experiences while wandering so far about the celestial hills, they put her to bed and went home. A meeting was held at the same house on the following evening, and what occurred there was related to me by an intelligent old man, still living to verify, if need be, what I write. Mercy had not come back to deliver her lecture on her observations while absent in the spirit world, and as her relatives were becoming fearful that she would be led onward by the sirens of that land until she became weaned from all kindred connections in her old home, they importuned Brother Cochran with great manifestations of solicitude, imploring him to exercise all his powers to restore this sister to their embrace.

As the people assembled, they were, old and young, permitted to satisfy their curiosity by viewing the vacated casket in which Sister Mercy had domiciled for much of the time for eighteen fleeting years. My informant described her appearance, as he remembered her, while lying upon the bed. She was recumbent upon the outside of her couch, dressed in a long, white night-robe. Her classic features were as white and rigid as the marble, and her profusion of dark hair floated in marked contrast over the snow-white pillow. Her eyes were nearly closed, and the long, silken lashes lay upon her pale cheek. There was no movement or change of expression observable as the long line of spectators silently filed through the room to gaze upon her saintly face and graceful form. About the bed her relatives stood weeping. When all had been seated around the large outer room, Cochran announced in a solemn and pathetic voice that Sister Mercy had now been so long away that her spiritual attractions were too strong for her to release herself from them unassisted; that her relatives were exceedingly anxious for her return, and that her usefulness among them, as a religious community, seemed to require that all should earnestly pray for her presence. He then entered her room, and, passing his magic hand across her fair brow, said: "Mercy, arise." In a twinkling she sprang from the bed with a scream and swept through the congregation. It came to pass that some wide planks had been braced against the outside door to prevent any intrusion, and becoming conscious of her exposed condition in such ethereal garments, Mercy took shelter for the time being behind these. Her prudent mother handed her a sheet, and with this wrapped about her lithe figure she went back to her room and dressed.

All were now excited to the highest pitch, and rejoiced with timbrels and

clapping of hands. Great news from the spirit world was looked for. Mercy was a person possessing a pleasant voice and rare descriptive powers; and having been so long among the shining ones, and her own spirit all fragrant with the blissful odors brought from the unfading flower-banks of the celestial regions, those present anticipated startling revelations from her inspired tongue — and were not disappointed. She stood forth in the midst, pale, trembling, and with a far-away look in her mellow eyes. She told, in superhuman language, of the wonders seen by her during her absence from her brethren and sisters. Breathless silence reigned in the assembly while the amazed people listened to Mercy's recitation of her vision. We have seen a portrait of this woman, taken when in middle life, and it certainly represented one of the most beautiful of her sex. It has been stated that some of these devotees of the Cochran system had been subjects for the display of Cochran's power for so long that they had the appearance of ghosts; they became pale, attenuated, and seemed to dwell continually on the debatable borders of the spirit world.

This resurrection event caused great commotion in the community, and the public rage became menacing. Commensurate with the spread of this tidal wave that inundated society were the disfavor and denunciation that prevailed when the summit of Cochran's ascending popularity had been reached. Broader and darker grew the impending storm, until the threatening forewinds became ominous of disaster and ruin. This moral cyclone burst at last and the leader found it expedient to resort to a new code of tactics. He was moved from house to house in Saco and Buxton under the cover of darkness, his whereabouts known to his followers all the while, for some time; but learning that a determined movement was on foot to apprehend him, Cochran abdicated his local throne of power and went into limited exile. This hasty retreat from the vortex of the storm obviated the inconvenience of removing an adhesive combination garment woven from feathers and tar. He did not go far away, but held meetings in Limington, Limerick, and Parsonsfield, while the prejudice down on the Saco subsided. Some of his followers had removed from Saco and Buxton into Limington and welcomed Cochran to their new homes. Wherever he preached he employed the same rotation of methods. There were no objectionable or very striking features in his meetings at first, but his forms were much like the primitive Freewill Baptists. But as the people became acquainted with his style, and the prejudice that preceded his coming wore away, he would excite curiosity and stimulate sensation by introducing some novel ceremony or by making startling statements in his sermons. He found unyielding opposition in these last-mentioned towns. Elder Clement Phinney, the keen-eyed evangelist, had encountered Cochran when he first came to Scarborough and penetrated his mask instantly. The two had dined together at a farmer's house near where Jacob was holding

STILL' SISTER MERCY

meetings. Elder Phinney had expressed a desire for an interview with this strange preacher. Dinner done, they retired to the sitting-room and engaged in a warm discussion of scriptural subjects. Elder Phinney wished to draw Cochran out, and with all his ability in debate found himself entangled beyond extrication in the arguments of his adversary. He was not converted to Cochran's creed, however. When he became convinced of Cochran's real character he discontinued the conversation and looked sternly upon him. This coldness was keenly felt, and Cochran could not pass it by without notice. Turning to Elder Phinney he remarked that he was sorry that he should be thus held off, whereupon the blunt old evangelist held out his cane, and said: "Mr. Cochran, I don't want you any nearer than that."

As soon as he learned that Cochran had removed to Parsonsfield, he put his old friend, Elder John Buzzell, on guard, and he had so much influence in his town that Cochran could never get a very strong hold there. Meetings were held, however, in several private houses and some converts made. At one dwelling, while the services were in progress, the inhabitants carried two heavy logs and stood them in a leaning position against the door, so that they might fall in and crush those who opened to come out at the close of the meeting. Elder Buzzell openly opposed every demonstration made by the Cochranites, calling the inhabitants of the community together in various districts to warn them against what he believed to be an arch-imposter. Cochran challenged this old veteran — not old then — to a discussion, but while Elder Buzzell had no fear, he would not stoop to notice such a man.

At Limington, meetings were held at the dwelling of a native of Buxton, who once lived on Woodsum's hill, below Salmon Falls. Runners were sent down to Buxton and Hollis to advise Cochran's disciples that "Brother Jacob" would hold meetings on such a day and evening. To avoid suspicion, the Cochranites went from home at night and followed a circuitous route to Limington. One of these was a brother of the man at whose house Cochran was to preach. Sister Mercy, the one who alternated between the terrestrial and celestial worlds, was there, ready to soar away or to remain in the body, as the leader of ceremonies might wish; if it was deemed best for the success of the service that Mercy depart, Cochran gave the signal and away she went —upon the floor. On this occasion, however, she did not go beyond recall, for when the services had closed and the time for rest came, the owner of the house placed a candle in Cochran's hand, opened a sleeping-room door, and with a significant gesture bade Brother Cochran and Sister Mercy "good-night." Before they could close the door, the brother who had come up from Buxton, who had now opened his eyes to the enormity of this system, approached Cochran and delivered himself as follows: "Mr. Cochran, I have believed you to be a good man and have listened to your sermons with interest, but I have discovered your true character and am done with you;

farewell." With his pipe to solace his grieved soul, he passed the remainder of the night in a chair at the fireside, and at day-dawn went on his way home, a wiser if not a better man. He acknowledged his faults to his neighbors, and warned them to have nothing more to do with Cochran and his deluded followers. This man shook the dust from his feet, moved to eastern Maine, and lived a consistent Christian the remainder of his days.

We have now to do with conflicting traditions. Living authorities disagree in regard to Jacob Cochran's last days, and I am unable to untangle the skein. He either returned to Buxton and Saco, after having been once driven away, or some of the transactions to be mentioned occurred previous to his leaving for the back towns; it is, perhaps, of no special interest to our present inquiry to know these particulars.

It is stated on creditable authority that a certain well-to-do farmer on the Buxton road, in upper Saco, who had no fellowship for Cochran, had, for his wife's sake, she being an ardent believer, permitted the preacher to hold meetings at his house. In some inexplicable way, it appears that Cochran became possessed of a considerable sum of money belonging to this man, and as there were grounds for believing that the sly old fox was preparing to leave the neighborhood, the necessary papers for his arrest were made out and placed in the hands of an officer. Those who knew the man were aware that it would be no pleasant task to place the lion-like athlete in custody; but they wished to be forever rid of his presence, and some strong and resolute men determined to serve the papers on him and bring him, dead or alive, into town. The names of these men have been given us, but they are withheld for obvious reasons.

Cochran evidently received some special revelation anent this affair, and made an attempt to escape. He was overtaken by his pursuers somewhere between the Buxton road and Saco river, and after a desperate struggle was locked up. It has been stated that he was tried before Judge Thatcher and sent to the state prison, where tradition has him invent a novel fire-arm, which was patented by his son. Others are equally certain that he escaped from the officers when on his way to prison and went to New Hampshire, where he continued to preach for many years. All with whom I have conversed are agreed that his body was brought to Saco for burial. Some of his disciples wished to have his remains buried in the McKenney neighborhood, near the seat of his former operations, while the inhabitants, who had seen enough of the fruits of the "Cochran craze," determined that his body should not find sepulture in their midst. Tradition says he was buried by his disciples, at night, near one of their dwellings; another has him repose under the cemented floor of a cellar in that district. It may, therefore, be truthfully stated concerning this singular man, as of the law-giver of Israel, "No man knoweth the place of his burial unto this day."

The Destroyer

But Cochranism was not extinguished with the death of its founder; the doctrines promulgated by him had taken too deep root. Long before Cochran had left the Saco valley he had anticipated what ultimately came to pass and had prepared for the extension of his empire. He saw the importance of introducing a missionary spirit into his system, and preached special sermons calculated to stimulate the zeal of his supporters on this line. With the same sagacious perception which had been so prominent a factor of his success in all his undertakings, he discovered those who had been gifted with natural fluency of speech and encouraged them to go forth and preach the doctrines they had embraced. This many did, absenting themselves from their homes and neglecting to provide for their dependent families and the cultivation of their farms until the inevitable results of poverty, hunger, and cold followed.

These missionaries followed as nearly in the steps of Cochran as their limited ability would admit of, and labored with unabated zeal to recruit with converts the ranks that had been depleted by death and desertions. Among the more notable who went out to plant Cochran's standard, we mention Joseph Decker, who became widely known as the "Massachusetts prophet," Timothy Ham, and Benjamin Goodwin. Two of these were men of remarkable natural endowments, who became able exponents of the peculiar theories received from Cochran. Of others who served under his banner I cannot speak with certainty. The "Massachusetts prophet," of whom more in another department of this book, traveled quite extensively in the district of Maine, and followed the apostolic customs as nearly as possible in a cold climate. These men eliminated from the services held by them the objectionable features introduced by Cochran, and succeeded in winning many to the faith. They must have been sincere, for they were ready to endure the most vindictive persecution, to suffer banishment, or die, if need be, for the faith they had espoused.

The matter embodied in this chapter was not culled from dim traditions, that had been handed down from generations enfeebled by age, but has been received from the lips of venerable persons, of unimpaired mental faculties, who had listened to the preaching and witnessed the peculiar practices of Jacob Cochran while he held such a mighty sway in the towns on the Saco. I could have supplemented these statements by quotations from a bundle of yellow documents that were formulated by a magistrate who lived in Buxton at the time these things occurred, but some of these affidavits would be of too sensational and personal a character for my purpose. I have not torn the veil asunder from the top to the bottom, by any means, and have left out enough of tradition and documentary evidence, relating to this remarkable delusion, to fill a volume.

During the time my researches have been carried forward, families whose

relatives, near or distant, were entangled in the dangerous meshes of Cochran's ingenious net, have earnestly besought me not to allow the names of such to appear upon the pages of this book; a natural but unnecessary precaution which had been anticipated.

The result of this wide-spread religious epidemic was far-reaching and ruinous. For nearly three-score years this corroding wave of influence has been creeping downward, keeping pace with the three generations of descendants of those who were involved in the original delusive excitement inaugurated by the villainous destroyer of homes and human happiness, who, though dead, speaks still through the instrumentality of his influence and by the soul-blight of their posterity, born out of wedlock.

Some of the scenes witnessed in the domestic circles in the Saco river towns were heart-rending. Young wives who had refused to prostitute their principles of virtue, by submitting to the demoralizing practices of the Cochranites, were bereft of their children and forsaken. Such were left in sorrow and poverty, and all their remaining days refused to be comforted because those they had loved "were not." An aged and saintly woman was recently visited whose father, once an industrious farmer with a pleasant home, became a public advocate of the Cochran creed, and who, after long neglect of his farm and family to follow what, in his delusion, he called duty, visited foreign lands and eventually died, a stranger among strangers, thousands of miles from home and kindred. As this venerable woman adverted to her childhood days and her father's expatriation, she groaned in spirit and wept; a far-off echo of a voice that had preached pernicious doctrines, but long ago silenced by the paralyzing hand of death.

We know of a sea captain who lived on the west side of the Saco. He had married a beautiful daughter of respectable parentage, and to them two pretty boys had been given. Before Jacob Cochran appeared in that community peace and contentment reigned in that home-circle. But the father, a man of speculative and unstable mind, was swept from his moorings by the sophistry of this imposter and spent the time that should have been devoted to the interests of his family with the followers of the "New Apostle to the Gentiles," as some called him. He had a "spiritual wife" assigned to him, said farewell to Hannah, tore her children from her bosom, and left for the westward, where a community of primitive Mormons had congregated. When these sons had grown to manhood they retained a faint recollection of a mother, and refused to call one by that dear name who had taken her rightful place. They instituted a searching inquiry for their mother's family, came east and visited the old homestead, but, alas! too late to see her who had found a premature grave in consequence of the great sorrow that had fallen upon her heart. Other children were born to the father, in the state of New York, some of whom have risen to eminence among men.

Mortimer Mourning Wife

The Mormon Invasion.

THE Cochran craze paved the way for a Mormon invasion in the Saco valley. A full-blooded Cochranite made a first-class Mormon saint. Jake Cochran was a John the Baptist for the Mormon apostles, who appeared on his old battle-ground and gathered up the spoils. The inhabitants of the river towns, as well as some in the interior, were afflicted with Cochranite grasshoppers, followed by Mormon locusts. Scions cut from the decaying trunk of the old Cochran tree were readily engrafted into Mormon branches, but the fruit was the same; when these had become firmly united, they were transplanted bodily to new soil, considered more congenial to their development, in the state of New York.

Some of the old people, now living, confound the two movements, and we have found insuperable difficulty in sifting the chaff of error from the wheat of truth. It seems to have been a most remarkable coincidence, which has the appearance of concerted action between Cochran and his successors. Almost as soon as he vacated the field, the founders of the Mormon hierarchy invested it. The history of the Mormon church makes Brigham Young come to Maine in 1832 or 1833. The doctrine preached by Smith, Pratt, and Young, in York county, was not of an offensive nature; it was, properly speaking, Millenarianism. The excitement was immense. The inhabitants went twenty miles to hear these earnest missionaries preach. A change from Cochranism was wanted, and this new gospel seemed to be an improvement. Old wine was put into new bottles, and many drank to their fill. At this time polygamy had not been mentioned. No attempt was made to form an organized church; Cochran had preached against such, and Brigham found these disciples averse to any ecclesiastical government, and waited until he had transported his converts to Manchester, N. Y., before enforcing this part of his creed.

We have not learned how long these Mormon preachers remained here. They had great, covered wagons, drawn by large, spirited horses, in which those who would emigrate were carried away to their settlement. The house built on the Ira W. Milliken farm, just across the Buxton line, was known as the "Temple," and this was the head-centre of the Mormon crusade. It has been said that this place of worship was built for Jacob Cochran and his associates, but I think this an error. The Mormon excitement spread into every

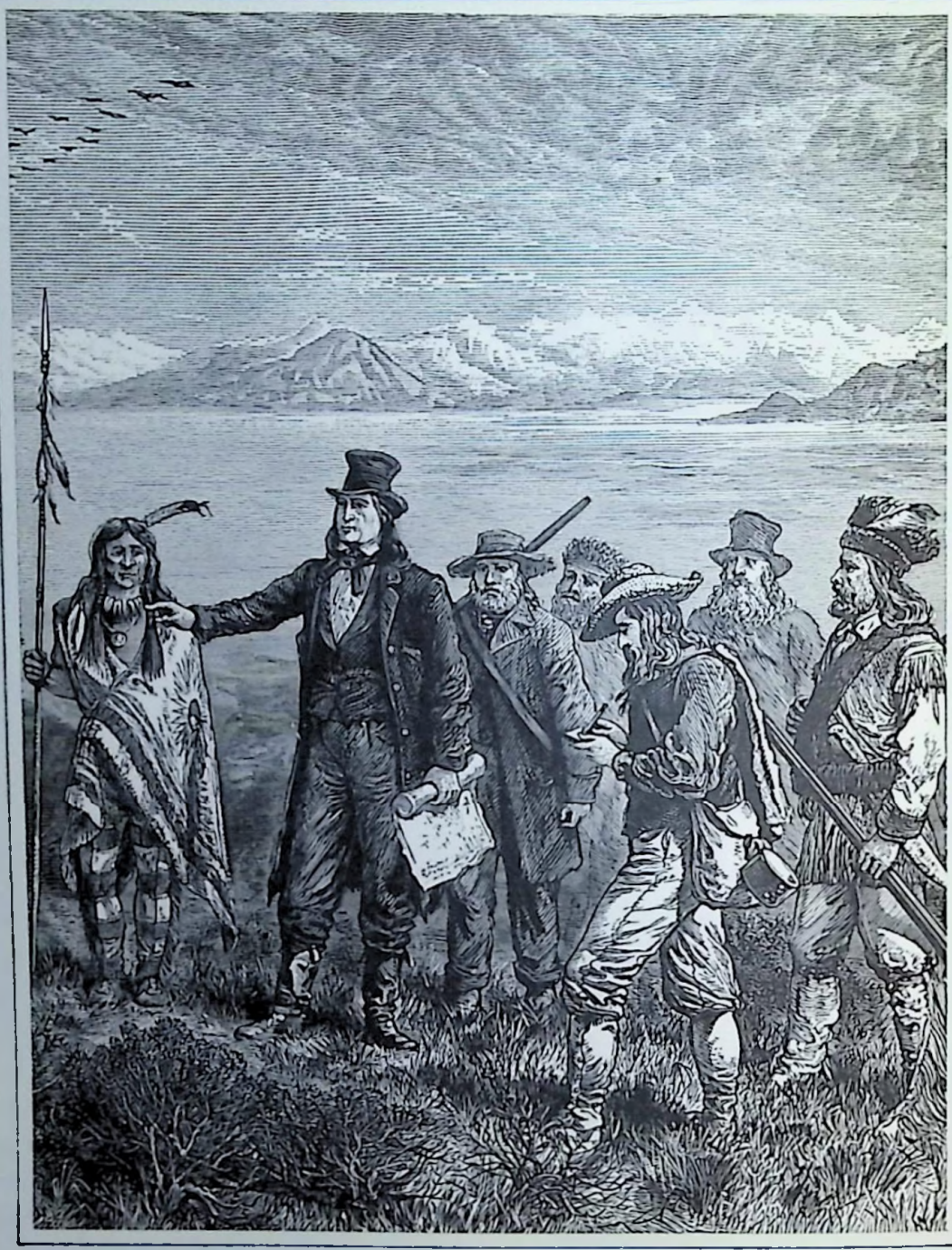
town where Cochran had made converts; these had been washed from their moral and rational moorings by the tidal-wave let loose upon the community by Jacob, and the Mormon inundation landed them high — if not dry — in New York state.

The Mormon elders were unwearied in their efforts to enlarge the circle of their influence and to drum up recruits for their semi-religious community. Like flaming heralds, they traveled from town to town, and their evident sincerity and unbounded enthusiasm drew thousands to hear them. But there was determined opposition. The ministers of the gospel stood outside and openly warned their people to keep clear of these missionaries of a strange faith. The culminating effect proved that the spirit of the Mormons was identical with Cochranism. Both systems produced the same ruinous upheaval in the domestic circle, and the wreckage of blasted homes was scattered all along the coast where the devastating storm held sway.

But a small proportion of those who espoused the Mormon creed removed to the westward, and many who went returned to their old neighborhoods. So far as we know, husbands and wives, with their children, removed together. While waiting in Parsonsfield for John Edgecomb and wife to make preparations for their departure, some of the inhabitants of the town entered the stable at night and mutilated and disfigured the horses. This cruel transaction only stimulated the zeal and extended the influence of the itinerant preachers, and many, who had regarded the Mormon innovation with much disfavor, had their sympathy excited for the leaders when they became the subject of persecution. This was but a repetition of religious history. Those who become aggressive opposers of any movement inaugurated in the name of Christianity, however obnoxious its features, engender prejudice against themselves, and, negatively, give momentum to that which they wish to hinder. He who kicks the parent stock scatters thistle seeds and multiplies plants in his field. John Edgecomb was a good citizen and a hard-working farmer when the Mormon preachers came into town on Cochran's old trail. He abandoned his home and the grave of his only child, and followed the Mormon star westward. His wife soon after died, and when the Mormons removed farther west he came back to his old neighbors, and died near the spot where he had built his first house.

James Townsend went from Buxton with his family, consisting of a wife and four children. He proved loyal to the end; went westward by stages, and built the first hotel in Utah. Only a few years ago he visited the East and called upon his relatives and early acquaintances. He returned to his home in Salt Lake City and soon died, leaving a vast estate.

Some who joined the westward Mormon tide became preachers and traveled extensively on our continent and in foreign lands to promulgate the faith held by the church of the Latter Day Saints. Many who removed to the New



BRIGHAM YOUNG

York settlement went west as far as Ohio, and some of them, after their brethren went to Nauvoo, purchased land and became successful farmers there. Near Beaver Dam, Ohio, there are descendants of such, who are well-to-do farmers, millers, and merchants, who stand upon a good social plane in the community. A few only of the original Mormon emigrants are now living, and these are far advanced in life. They left the Saco valley in 1836 and 1837, and are treading the border-land of another world. Those seen when we were in Ohio had long ago renounced the Mormon faith, and were respected members of the evangelical churches. The lessons learned in early life were costly, but practical. Since they were rescued from the cyclone into whose track they had fallen, and the vapors which then enveloped their minds were dispelled, their lives have been useful and unimpeachable. Could the history of their solitary reflections, remorse, and self-reproach be recorded, how sadly impressive would be its perusal!

While sitting of an evening on the rustic porch of one who went West with Joe Smith and his Mormon colony, we conversed about those days. The old man seemed anxious to learn about those he had left behind in early life, his kindred and once dear friends. While thus engaged, he brushed the drift-wood from his memory, and related many incidents in his experience while on his journey West and during his residence in the Mormon community. As I called the names of some of his relatives, then living in Maine, he wiped a tear from his eye and sighed deeply. He remarked that, as he grew older, his desire to visit the scenes of his childhood increased. When I asked why he did not gratify his wish, he said he supposed everybody would call him "an old Mormon," and he could not endure that.

To this venerable man, whose name I promised not to mention in print, I am indebted for much information concerning the Mormon excitement on the Saco river. He said: "We were young then, and the novelty of the doctrines preached and the attractiveness of the speakers drew us into the trap." His detailed description of the services held by the Mormon elders was deeply interesting. There was still a mystery about the power that attended these preachers. He had thought about it while working at his anvil and when in his field.

Alluding to the old "Temple" in Buxton, where the Mormon apostles held meetings, he said he remembered it well. It was not in the form of an ordinary old-fashioned meeting-house, or chapel, but a dwelling-house, containing several rooms, with close shutters at the windows. What he denominated "speaking in tongues" was incomprehensible. All who were present at the services were astonished at the phenomenon, and with one accord admitted that those who exhibited this remarkable gift must have received it from a supernatural source; it could not be accounted for or explained in any other way.

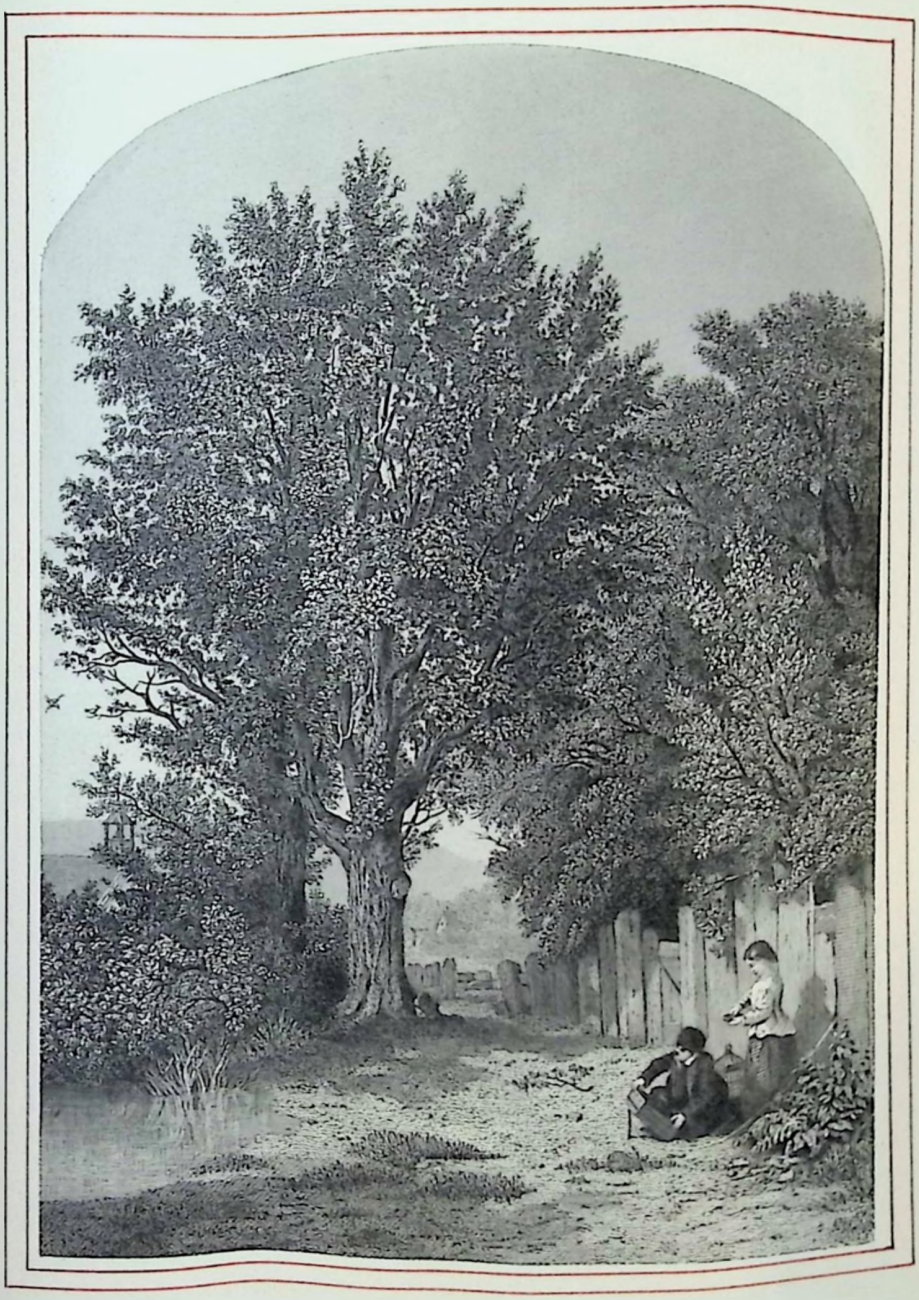
A Plantation Pastoral Visitation.

WHEN Paul Coffin came to Narragansett, No. 1, now Buxton, the whole region round-about was covered by a dense wilderness, which was only broken here and there by "openings," where the stout-hearted pioneers had laid the foundation for their prospective homesteads by clearing narrow patches of land and putting up their rude log-cabins. For many years subsequent to his settlement but little change was apparent in the environments of his circumscribed parish; but small increase of the active population. However, the time came when the sons of the new plantation reached man's estate and took to themselves wives of their neighbors' robust daughters. These established themselves upon new territory in the adjacent townships and began life for themselves, until there had grown up considerable hamlets, called "neighborhoods," in Little Falls and Little Ossipee.

Having baptized these young men and their wives in infancy, and catechised them while passing through the "slippery paths of youth"; having pronounced their marriage ceremony at the sacred altar where he had so long ministered, he did not relinquish his spiritual fatherhood or pastoral oversight when they went forth from the immediate precincts where he bestowed his more public labors, but followed them into the new clearings with his sympathies, prayers, and — "old black mare."

Being the only settled minister within the radius of many miles, he could catch spiritual seals without regard to any "three-mile limit" prescribed by other denominations. At this time a spirit of respect and reverence was cherished and inculcated for the house of God and ministers of the gospel, and when health, weather, and the condition of woodland roads would admit of traveling, the people from far and near regularly attended divine service. It was no unusual thing, in the pleasant season, for representatives from twenty families in the plantations of Little Falls and Little Ossipee, now Hollis and Limington, to be present at Parson Coffin's meetings in Buxton, from five to ten miles from their homes. One can scarcely imagine a more picturesque and pleasing rural spectacle than that of a scattered throng, some on foot, others on horseback, grouped along the forest-bordered roadway, moving cheerfully and pensively forward toward the sanctuary on a Sabbath morning.

To reach the place of worship in season required very early rising and



Coffin knew that he was, constitutionally, a man of much humor, who could not only appreciate a witticism or a harmless joke, but was sometimes known to take part in a laughable comedy.

It was at the close of his sermon, on the afternoon of a pleasant September Sabbath, that he gave notice of an intended visit, Providence permitting, to the good people in the plantation of Little Falls during the week following; and, Providence *still* permitting, that he might continue his pastoral progress into the plantation of Little Ossipee. Several families from these far-away hamlets were present at the services on that day, and on their return home not only advised every one of the pastor's coming, but nearly completed arrangements for his entertainment.

The house of Daniel Field was as large and centrally located as any in the neighborhood, and it was decided that on this occasion the parson should find a home there. It must be understood that when these pastoral visits were made the minister did not alternate from house to house, but located at some comfortable dwelling, and the people assembled there to listen to his counsel and minister to his temporal needs. In consequence of this custom, the entertainment provided for the tables was never limited to the good parson's appetite, but was sufficiently abundant to supply every man, woman, and child in the community; hence, all contributed toward the feast.

The minister would not reach the Little Falls settlement before Tuesday. At an early hour Monday morning the mothers, with children in arms, began to assemble at the house of Aunt Rachel Field to assist in arranging the house and preparing the necessary food. Some grown-up daughters were put in charge of the small folk, while the robust matrons, with skirts tucked up and arms laid bare for business, went to work with a cheerful good-will to "rid up the house" and make all things tidy. There was Hannah Cousins and her next-door neighbor, Katy Lewis, with soap, sand, and scrub-cloth, who went down upon the puncheoned floor and scoured it unto snowy cleanness. Meantime, the much beruffled, white-capped Mrs. Field, supported by her two buxom daughters, Sarah and Anna, was busy between meal-chest and dresser-room, making "rye'n'Injun" bread and ponderous puddings for the great stone oven. A select requisition had been served on the "speckled harem" at the barn the evening previous, and half a dozen of the best-favored fowls transferred from the roost to the capacious bake-pan.

At the same time Mrs. Temple, Betsey Bryant, and Judy Townsend were cooking at their own homes to help supply the tables at the house of Aunt Rachel, while the lads and lassies were bringing chairs from near and far. The wife of Ichabod Cousins had received as part of her marriage dower a china tea-set, of delicate design and great beauty, which she had kindly and carefully brought down to ornament the table. To lend an air of dignity, a large, green-bordered platter was sent up from the home of Nathaniel Town-

'Robust Matron'

the door-yard of the home of Uncle Daniel Field, on that fine autumn morning, he saw groups of stalwart men, standing at ease or sitting on saw-blocks, engaged in discussing the prospects of their harvests, the prices of lumber, or the latest news that had reached the settlement. His greeting was unpretentious, but cordial. While Caleb Kimball was removing the saddle from his mare, he grasped the hand of each one present; then was led to the house, and in the entry-way paused to partake of the refreshment which his host so generously proffered as the proper liquid entertainment for his learned and reverend guest. He was made at home in the "fore room," while, one by one, the "brethring" came in and were engaged in conversation by their socially-disposed pastor.

The several heavy, home-made tables brought from the neighbors' had been united under several yards of snow-white, domestic linen, and extended the entire length of the great kitchen. When the plain, steaming dinner was served every seat was filled; the young folk, meanwhile, lingering near, like Mary's lamb, waiting for their turn at the bounteous board. Parson Coffin, of course, was placed in the seat of honor at the table head, being supported on the right and left by the two brothers, Thomas and Ebenezer Lewis, both of them local preachers, who undertook coarse work in their line when called upon by a gospel-hungry people. Below these were the venerable and saintly deacons, Chase and Nason, from Little Ossipee, while ranged down the sides of the various sections of the spread were nearly all of the heads of families in the plantation. At the foot were several of the unmarried sons and daughters, who had been placed there to "fill the complement." Near the pantry door stood Aunt Rachel Field, with her two blooming daughters, and Susie Decker, who had come up from Narragansett to visit her son and daughter, recently settled at Little Falls.

It had long been known from Saco to Pearsontown that Parson Coffin not only took kindly to, but was extremely fond of, such Indian puddings as these old mothers knew how to make, and on this august occasion his hostess had not ignored the choice of his palate, but catered thereto. On the great platter this delicious article was burning incense to the good man's dilating nostrils, and toward it, while the finishing preparations were being attended to, he cast many a longing look.

Moreover, it was a custom in those days to pass the food to each guest and allow them to appropriate as much as was deemed sufficient to meet the demands of an appetite the compass of which each was supposed to know best. When the platter containing the favorite food was held before the parson, he excited no surprise by dipping deep and long, until his capacious pewter plate was filled to the brim. When each had been supplied, silence was enjoined by a sharp rap on the table by Uncle Daniel Field, who immediately announced: "Parson Coffin will now exercise marcy." Rising slowly

"Sons and Daughters"

from his seat, the saintly servant of the Most High raised his spreading hands, closed his eyes, and said an extensive and comprehensive grace.

Taking advantage of the moment, Thomas Lewis quickly seized the great spoon and transferred the minister's pudding to his own plate, while the younger of the assembled guests, whose eyes had not been closed so completely as such occasions demanded, witnessed the amusing performance with expressions of face better imagined than described. Just as the last portion was disappearing from the plate of the honored guest, he had finished his invocation, and turning his eyes downward cried out: "Ho! ho! Brother Lewis, what are you doing with my pudding?" "I beg a thousand pardons, Parson Coffin," responded Thomas, "I thought I was dipping from the platter."

This joke was well received by all and proved to be the key-note to a mirthful and animating conversation, that was not abated till the dinner was done.

When these had sufficed, they retired to the "fore room" for social intercourse, while relays of the young people took their places about the table.

"After-dinner speeches," in those days, were woven into the general conversation that followed a well-patronized meal, and the themes led forward for discussion on these occasions were by no means restricted to a religious province, but branched broadly and boldly out into wide and expansive channels, and were not allowed to become commonplace for the want of irony, hyperbole, and harmless witticism. The men with whom the parson had to do were possessed of the same human nature with which he was himself freighted; they had personal and legitimate interests to be considered; there were forests to subdue, fields to clear, fences to build, and families to provide for; hence, theirs were lives of toil from before the dawn of day till all was silent save the wakeful house dog, barking at the echo of his own voice.

A farmer himself, and possessed of a store of practical knowledge pertaining to nearly every branch of work incident to the existence of a pioneer, the minister could enter heartily into the discussion of those questions which were most interesting to those he was visiting. In thus manifesting a lively concern for the temporal, as well as for the spiritual, needs of those with whom he lived and labored, his pastoral visits were made of double importance. While the hours of that pleasant afternoon were passing they talked of masts for the ship-yard at Saco, of shaved shingles and clapboards to be transported down river to the lumber-yards of Col. Thomas Cutts, and of peltry for the fur dealers.

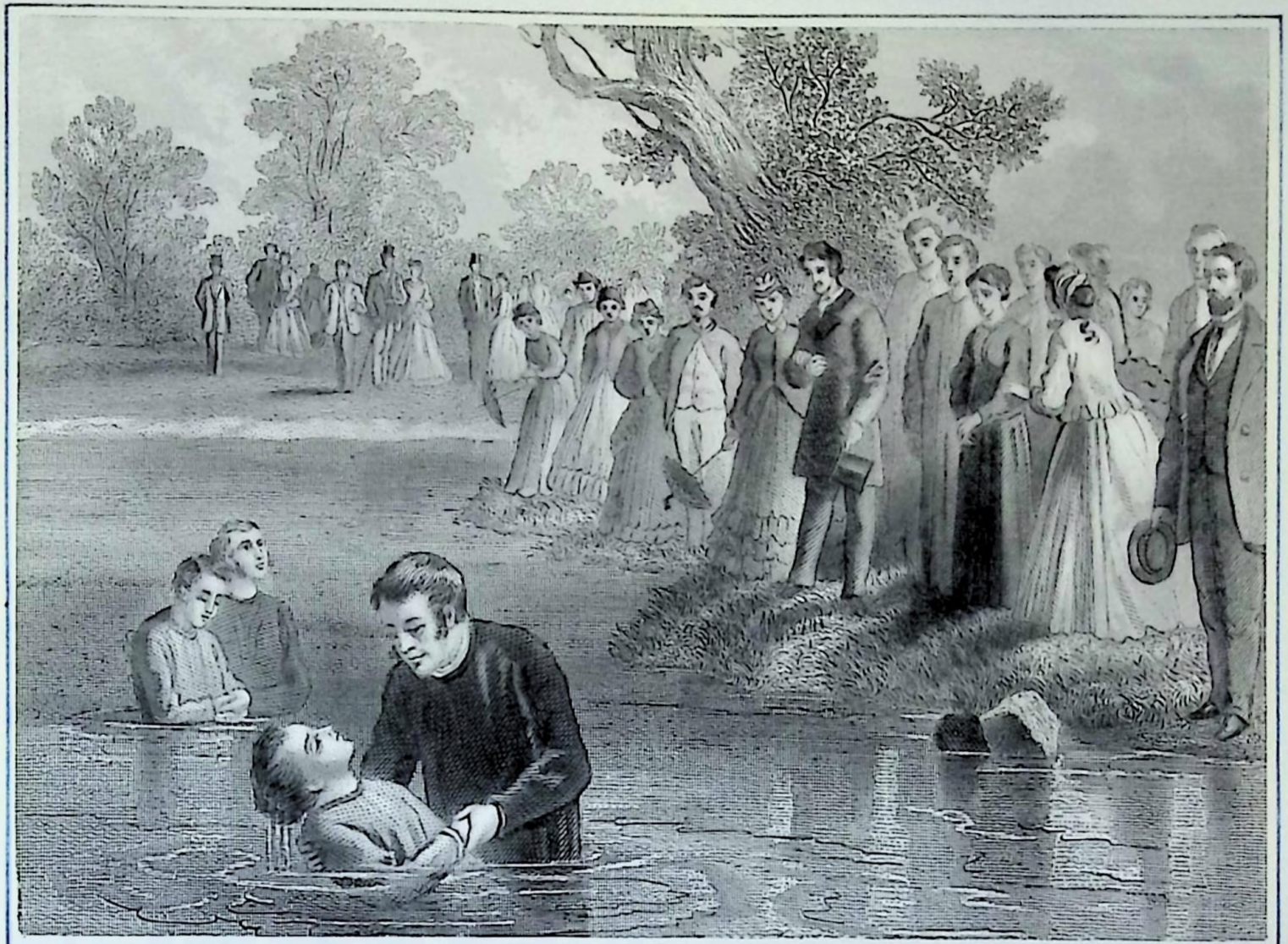
The facilities for communicating intelligence at this time were limited and inadequate; and when news from the cities and centres of commercial, political, or military activity had reached these inland plantations, it was eagerly seized upon and conveyed from house to house, until every person in the community was made acquainted with all the particulars. Parson Coffin

kept up a considerable correspondence with men of learning in various parts for many years, and sometimes made journeys to distant parts, so that his presence was sought for by those who had not such opportunities. To such his conversation was entertaining and highly instructive, and his presence in any part of his almost boundless parish was heralded with great satisfaction; and long after his departure his influence was embalmed in the daily conversation of the settlers' families, who had come to regard him as their oracle in all things.

Once in two years, as regular as the change of seasons, a little stranger's advent was looked for in the homes of these planters; consequently, there were duties of a purely professional character to be attended to whenever the pastor visited the several neighborhoods in his parish. For the purpose of baptism, each mother had brought the babe that had made its appearance since the last visit of the administrator, and these were made the recipients of such blessings as were supposed to flow into the lives of those children thus consecrated by the imposition of holy hands. The records kept by Parson Coffin, now before me, show that on some of his visits to Little Falls and Little Ossipee he had administered the sacred rite to from eight to twelve children.

When he had devoted sufficient attention to the heads of families and the babes, the timid youth were called in and prudently instructed and kindly admonished. This done, the Scriptures were read with a musical intonation of voice and the holy man went before the throne of grace in prayer; a prayer long and broad enough to comprehend, singular and sundry, every need of every soul in the community; yes, of the whole wide world.

The shadows were now falling deep and dark across the borders of the clearing, the distant tinkle of cow-bells was a summons to the milking yard, and with many a cordial "good-night" the fathers and mothers, the sons and daughters, of the plantation of Little Falls took leave of their beloved pastor and left him to his nightly repose.



A New England Baptism

This pamphlet is extensively rare
Have seen no other copy

COCHRANISM DELINEATED;

OR

A DESCRIPTION OF, AND SPECIFIC FOR,

A

RELIGIOUS HYDROPHOBIA,

WHICH HAS SPREAD, AND IS STILL SPREADING,

IN A NUMBER OF TOWNS IN THE

COUNTIES OF

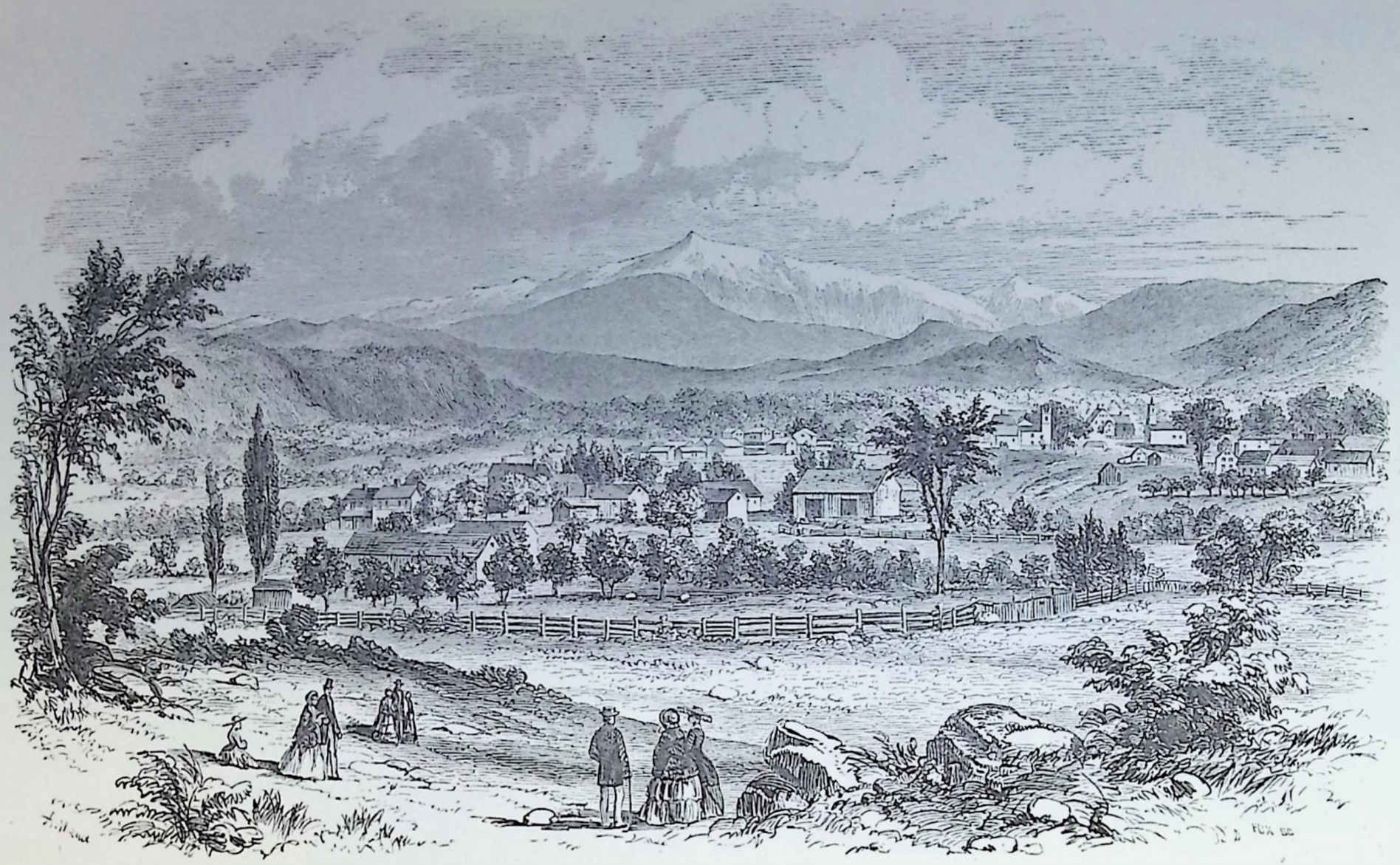
YORK AND CUMBERLAND,

DISTRICT OF MAINE.

BY A WATCHMAN.

For thus hath the Lord said unto me, Go set a watchman; let him declare what he seeth.—PROPHET ISAIAH.

BOSTON:
PRINTED BY NEWS & GOSS.
1819.



Conway, and the White Mountains.

COCHRANISM DELINEATED.

WHILE passing through the town of Scarborough, in the month of February, 1817, I called at a private house of my acquaintance, for refreshment; who soon informed me of a stranger, who had lately moved into the neighbourhood, by the name of JACOB COCHRAN, who called himself a preacher; that he had lately moved his family into the place, from Conway, in the state of New-Hampshire; that he belonged to no religious society; that he was ordained by private brethren; that he made uncommonly high pretensions of a miraculous power vested in him, equal, if not superior to the *apostolic*; that the religious people in that vicinity, and many others, esteemed him very highly, &c. Having had an opportunity of travelling through several of the States, and perhaps through every county, and most of the towns in the District of Maine, and made many observations on quackery of various kinds, particularly religious deception—the report I received from this family respecting Cochran, sounded like that of an impostor or religious juggler.

Expecting to make but a short stay with this apparently pious family, I endeavoured to give them the most prominent features of an impostor, as laid down in the bible, and from my own observation. I was then about to take my leave of them, when they informed me this same singular man was expected to preach at their house the following evening. They urged me hard to tarry and hear him; I at length consented. When the evening came, the people assembled. Cochran asked me to preach. I declined, alleging I came to hear. I heard him through. The people applauded what he said, by *Amens* and shouts, though nothing indecorous appeared. I gave the people a short exhortation, which seemed much to his mortification; but he kept his resentment to himself, till after I had left the place. I still retained my suspicion that he was an impostor; left my advice with the family, not to take him into too

near a connexion, until they were better acquainted with him, which advice they received kindly, and have never forgotten.

I heard no more from this stranger, until the summer following, when a report was in circulation, that large numbers (some said more than one thousand) had been converted under his ministry. As I was passing through Kennebunk, in the winter of 1818, I was informed by an acquaintance, that the reformation, under the said Cochran, was marvellous—such as was never known in those parts before. He stated, that by only laying his hand on a person's head, he would immediately fall to the floor, cry out in great distress; and after continuing in that frame a short time, he would then be delivered from that distress, and shout, *Glory*, &c. That a few evenings before, he had laid his hands on *twelve persons*, who were all converted before the meeting closed. After giving me this information, he asked me if I ever saw him, and what I thought of him? I answered his questions very freely and plainly. He said he hoped I was mistaken, or would be a false prophet.

Hearing of this new sect in Portland, where their riotous proceedings in their assemblies made such disturbance, that two of their preachers were arrested by the civil magistrates, and committed to the common gaol, or house of correction; and having been an eye-witness to some of their irregularities in their meetings —the high pretensions and haughtiness of their public exhorters, &c., I was confirmed in my mind, that they were not the ministers and followers of Christ notwithstanding their good words and fair speeches. The persons committed to the house of correction, before mentioned, as disturbers of the peace, after they had been kept there about fourteen days, appeared sensible, in some good degree, of the impropriety of their past conduct, and were dismissed from their confinement. One of them appeared measurably cured of this evil disease, and like an honest man, is endeavoring to persuade others to apply to the great Physician, to obtain a cure for the malady. The other returned, or went to his own company, where he still continues; so it is evident the *prison* is not a certain cure.

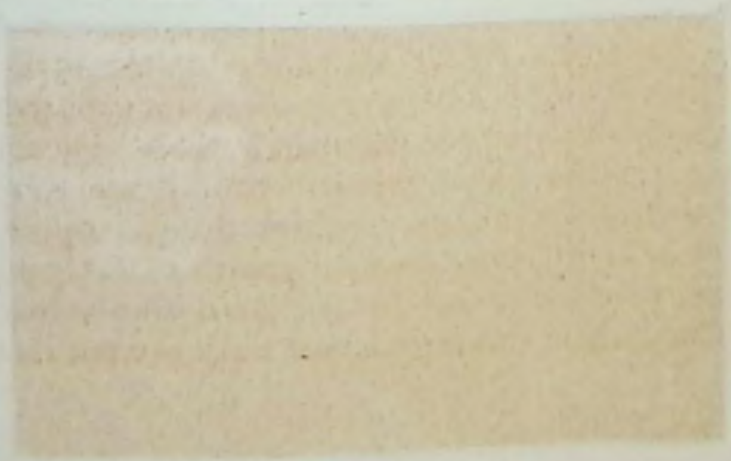
The latter part of February last, I was credibly informed, that Jacob Cochran had been examined before a Justice's court, in the town of Saco, on the allegation of certain high crimes and misdemeanors, and on sundry complaints preferred against him ; and that the testimonies of the witnesses were such, that the court laid him under bonds, on one complaint, in the sum of $800 ; and on another, in the sum of $1000, for his appearance at the Supreme Court, to be holden in the county of York, in May next.

Subsequently to the foregoing, as I was passing through Kennebunk, and hearing of a meeting of this society, I thought I would once more go and hear for myself. On entering the house where the meeting was held, I found the people principally standing, the room not being provided with seats. I however found a seat, and sat down to watch their motions. They soon struck or commenced a lively tune, accompanied with words, while some fell to dancing and jumping. Others shouted *Amen*, or *Glory to God*, and *Glory to Jesus !* The jumping, dancing, singing, and shouting, however they might seem to those engaged in such exercises, was an awful jargon to me. After they had thus continued, till they were nearly out of breath, they would rest a few minutes, and then renew the same exercises with more vehemence than at first ; and at the close of every singing and dancing exercise, they would set up a general shout, which I doubt not might be heard miles.

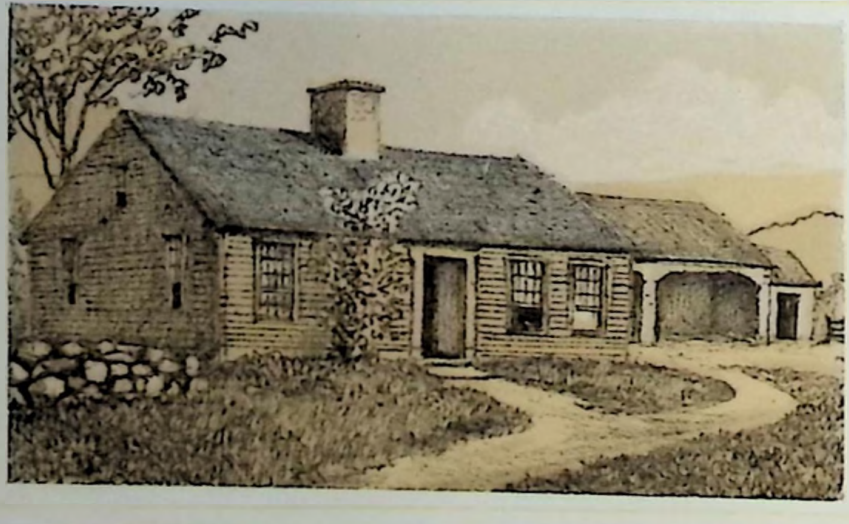
After the meeting was over, I retired and spent the rest of the evening with six of this society, one of whom called himself an ordained minister. I had now, for the first time, an opportunity of inquiring into their distinguishing peculiar tenets. They, like all other enthusiasts, pretend to a light, superior to that of any other religious society, since the Apostles ; and the power of healing the sick, raising the dead, and casting out devils—all of which, they said, had been literally performed among them. Extraordinary dreams and visions, they asserted, had been experienced, and wonders wrought. They had *private*, sometimes *dark*, meetings ; in which none, but such as

were bound by oath, to the most inviolable secrecy, not to divulge what was transacted in the meeting, upon penalty of eternal damnation, or of having their names blotted out of the book of life, were admitted. That each brother and sister in this fraternity, has a spiritual husband, wife, mate, or yoke fellow, such as they choose, or their leaders choose for them. These spiritual mates, dissolve, or disannul, all former marriage connections; and many of them bed and board together, to the exclusion of all former vows. Such conduct as this, had not become general, and many would deny that such things existed among them, though proved by the most solemn declarations of persons of undoubted veracity. I had, before I left this place, such a discovery of the *mystery of iniquity*, working to the subversion of all social ties, between husband and wife, parents and children, rulers and ruled, ministers and people; the rising generation corrupted by the introduction of such vicious practices, under the cloak of religion, that it seemed as if I should be constrained to run from house to house, and cry day and night, against the abomination that maketh desolate.

When I arrived in the upper towns in the county of York, I found this dreadful hydrophobia, spreading, with all its dire effects—children denouncing imprecations against parents; members of churches against their pastors; neighbors against one another, &c. Those who join, and become members of this brotherhood, must renounce every natural connexion, and be exclusively under the control of their enthusiastic leaders; who, while they promise them liberty, they themselves are the servants of corruption; for, of whom a man is overcome, of the same is he brought into bondage. And thus while they make so great a cry and show of *liberty*, any discerning person who is acquainted with their extravagant demeanor may perceive, that they have only substituted the word *liberty*, for that of *licentiousness*, which they indulge in the most indecorous and sensual gratifications. I inquired in my mind, *where are the watchmen* of the various denominations in this region, that they are not using every



Jacobs Creed



effort to detect oppose, and publish to the world, this gross deception? I felt my own weakness; I knew my abilities and acquirements were small, and my talents inadequate to the task: but I said, *I will do what I can, to expose the deception if I die in the cause.* I am nearly three score years old, and my life of but little consequence. If I lose it, in attempting to expose and extirpate from the District of Maine, and from the world, one of the most scandalous frauds ever imposed on any people, under the name of religion, I said, I will venture my life and my all. To this end, I ventured alone, into that part of the town of Saco, which I understood was the seat of the beast, or near where Cochran kept his brothel. I inquired of his near neighbors, for his character, as a *citizen.* They informed me he was a man who could not be depended on, in the common affairs of life, and one who paid no regard to his promises;—that he was often seen, *if not in liquor*, with a great quantity of liquor *in him.* In short, a more ridiculous character I never heard delineated in the course of my life.

I inquired concerning the report gone abroad as to his being an instrument of the reformation said to be among them. They all agreed there had been a good work, in this and the neighboring towns, on both sides Saco River; but that Jacob Cochran, was so far from being an instrument of any good, he was the greatest hindrance it had met with. They considered him as creeping into the work, like those mentioned by Peter and Jude; or like those false apostles, *deceitful workers*, mentioned by Paul, transforming themselves into the ministers of righteousness, whose end will be according to their work. His proceedings in the course of this work, as described to me by persons of undoubted veracity, who attended the meetings all the way through, bear ample testimony to the truth of these statements, and corroborate the impressions on the mind thus excited.

He has a variety of singular movements in his public meetings, to arrest the attention and gain proselytes. Sometimes by laying his hand on a person's head, and extending his other hand and arm in an op-

posite direction; making a most horrid screaming in the ear; uttering the most dreadful imprecations, and predicting the awful day of judgment at hand. Sometimes shaking his fists near a person's face, and trembling himself, as if under some violent agitation or convulsion, and threatening immediate death and damnation. In this manner, persons would be frightened, or by some other means, persons thus operated upon, would fall to the floor or ground, and often be constrained to lick up the dust at his feet; and would not be delivered from the violent commotions and contortions they were in, until they were in a disposition to yield themselves entirely to his controul. When they have passed through these powerful and apparently distressing operations, they are said to have passed through the strait gate, or to be baptized with the Holy Ghost and fire; and are fit tools to be sent abroad, to propagate his doctrine, and make proselytes to his erroneous principles.

Nearly all his new operations and exercises are carefully predicted or foretold, by this arch deceiver, by which his stupid followers are made acquainted with them, before they come to pass. At one time, a cry is uttered by him, or some other in his assemblies, in the language of the angel in the Revelation, *Thrust in thy sickle, and reap, for the harvest of the earth is ripe.* A number, in the assembly, will then be thrown into the greatest agitations; a violent exertion of the arms and body, for a long time together, takes place. These are called *reapers*, and the operation, *reaping*. To other violent motions of the arms and body, they give the appellation of *winnowing*, and *separating the chaff from the wheat:* another they call, *gathering and burning the chaff.*

Cochran pretends to have the power of life and death in his hands, and frightens his pupils into a compliance with any of his injunctions, by threatening to stop their breath in a moment; by which means he takes females from their parents, and carries them to his brothel. He declares he has the keys of the kingdom of heaven, and pretends to open it for, or shut it against, whom he sees fit, by stretching out, and making a violent twist with his arm, one way or the other.

He has introduced, among his followers, a feast, which he calls the *passover;* at which they all partake, at one table, provided for the purpose, at which, large quantities of mutton, lamb, bread and wine, &c. are expended. At this feast, he has a method of marching in a double file, consisting of a male and female, as far as the number of the males will admit; or hold out. But they pretend to have seven women to one man, in the society, alluding, as they told me, to a prophecy, in Isaiah—*On that day, shall seven women take hold of one man,* &c.—In these marches, they are instructed to step by the music, as they expect soon to carry a steel sword, and walk over dead bodies.

It seems their favourite amusement in this marching exercise, in a military movement, called *whipping the snake.* Cochran, with a favourite Miss, I understand, generally takes the lead in this marching business; and one of his foremost or most favored ministers, with another Miss, brings up the rear.

Much of his marching has been carried on at, and each way from, his dwelling house, in Saco, which is on the road leading from Saco falls to Buxton corner. This house I have never seen; but it has been described to me by those who have seen it, as a gloomy, dreary mansion, provided wholly with wooden shutters on the outside, the better to conceal, no doubt, the works of darkness practised within its walls.

The general family consists of twelve females, besides those who visit the house occasionally. Some of these are widows, who, with the rest of the females, have surrendered their persons, character and property into the common stock; and remain in this place, as those declare who have left them, destitute, to all appearance, of any profitable business; and are, most of them, forbidden to labor with their hands for a living; and intend, as I was informed in the neighborhood, that the wicked shall maintain them. Though I believe it is generally thought they will be hungry soon; as the property which has been obtained by this religious fraud is nearly spent; and not much prospect in his realizing his original purpose of having *all things common,* for any considerable time to come.

Cochran, and his deluded followers, have predicted the approach of bloody scenes, and the day of judgment to be near at hand. He has described the length of a steel sword (which each of his followers will have to carry in their hands) by the length of his own arm. It is not doubted, by those who have heard his boasting, that he expects to have the United States, the present season, under his control! Tells of more than *two thousand people*, now under him, ready to stand between him and the mouths of cannon. Boasts of what immense sums of money he can raise at the shortest notice. And it really appears, as though he looks forward to universal dominion.

Those, who are in close communion with him, are bound to obey him, without gainsaying; and this will account for his ruining the character of so many innocent females.

Having obtained this intelligence, and much more; I collected as many of the people in the vicinity, as were disposed to meet, on the first day of April 1819 it being the day of our annual state fast. As a watchman, I endeavored to declare what I saw. Without any farther acquaintance with them, I went home to N. Gloucester. But the case of these deluded people lay with such weight on my mind, as to render me unfit for any employment. I then procured the company of a pious young man, belonging to Gray, and returned to Saco within a week from the time I left it. We went to one of their meetings on Saturday evening. It was in unison with the one I described in Kennebunk, excepting the dancing. I said nothing until their meeting was over. I then told them, it was commonly reported, there was fornication among them; that their glorying was not good; that their leader was counted an abominable whoremonger; and unless they renounced his society, I was bound to consider them as one lump, notwithstanding all their glorying; according to the saying of Paul, in a like case, *a little leaven leaveneth the whole lump.*

The next day, being Lord's day, I went to their meeting. It was conducted much like the one at Kennebunk; only they had one of Jacob's foremost

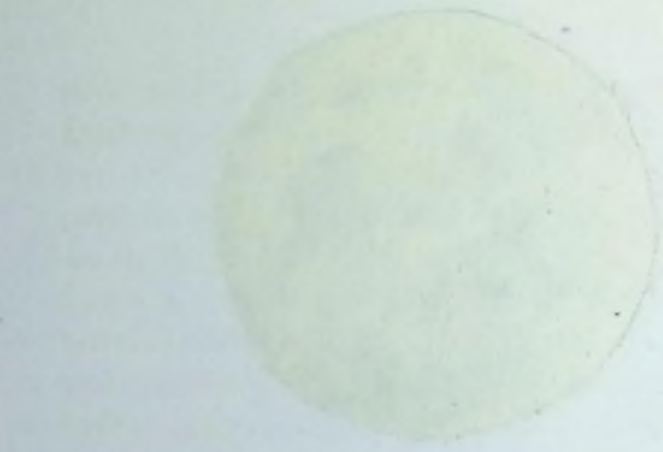
preachers who undertook to preach. His discourse was a mass of incoherent, indigested stuff, which I could not receive ; though it was received by his society with shouts of applause, more like the howling of dogs and wolves, than the worship of a christian society. About the middle of the day, when there was a little cessation of their noise, I rose : I told them I did not mean ever to interrupt any religious society, nor speak in any man's house, without liberty. If their meeting was over, I wished to make a few observations. They were silent. I said I professed to be a watchman, as every christian ought to be. Christ has said to his apostles, *what I say unto you I say unto all, watch.* This made all his followers watchmen. As a watchman, I wished to have the privilege to declare what I saw, in that house, if there was liberty, or in any other place in the neighbourhood, where there was liberty. The pretended minister asked me if I was called of God ? I think so. Have you a particular message to this people ? I have. He replied, go on. I stated to them, it is likely it will take up an hour, or more, to declare what I see. Can I have so much time, without interruption ? This could not be granted by the minister, nor owner of the house. A brother in the meeting said his house was free. I then appointed a meeting at two o'clock, and withdrew. Cochran's minister appointed one at three o'clock and drew off the greatest part of his society with him. The rest heard with candor, and I thought, believed the report.

After attending five more meetings among them in different places, and hearing of another considerable society of the same class, in the town of Arundel, on the west side of Saco river, we went to visit them, and called at a private house in the neighbourhood of the society ; inquired after the leading, or most intelligent men among them ; hoping, if we convinced any of that description, they might be useful in convincing or undeceiving their neighbors. Having obtained the necessary information as to this particular, we were directed to the house of one of the society who was reputed to answer the above description. The land-

lady, his wife, met me as soon as I entered the room, and wished to know whether I had the courage to kiss her. I declined, and took a seat, for which she called me a coward. I soon began to introduce my business, and laid open to him, and his neighbors of the same order, who soon gathered in, what I had discovered among them, which was passing for religion. But before I got more than half through with what I had to say, the man interrupted me, and wished to hear no more. And as I did not wish to be rude in his house, I waived the conversation for that evening, and tarried with him all night, Being invited to breakfast, by one of his neighbors the evening before ; in the morning the man went with me to the house. As soon as we were seated, I told him I considered myself now on equal ground with him, being in another man's house, and wished him to hear me. He consented. I proceeded—you doated much on your honesty last evening ; but I tell you I believe you to be a deceitful, dishonest man. I understand you have been a traveller, and a propagator of Cochran's sentiments : if so, you know what I told you to be true. You charged me in your house, before your family and neighbours, with retailing lies. I again made a fair statement of Cochran's conduct. He denied it again and again ; left me, and went to his own house. I took breakfast where I was, and soon followed him home, and asked leave to clear my mind in his family, which was large, and appeared to be deeply affected with the dreadful contagion of this religious hydrophobia ; some of the effects of which I expected to have to experience, if I cleared my mind. He consented I should do my duty. I then began the subject, where I left it the other evening ; and opened, as plainly as I could, the whole mystery of iniquity. The effect was powerful on him and his family ; he looked more like a demon, than a disciple of Christ. His two arms, trembling, were stretched towards my face ; his two large fists clenched. Loud vociferations of *lie*, and *liar*, came from different parts of the room, from the mouths of his unmannerly children. And when he cried to God for a sword, with his fists so near my face, his wife

Jacobs Religious Influence

Jacobs Congregation



shouted a loud *Amen.* After the family had thus vented their spleen, in as full a manner as they dared, I asked them to look over their conduct with candor, and examine the treatment they had given me; whether it looked like christian treatment. I promised them better usage, if they would make me a visit; told them I came from pure motives, to visit and warn them of the danger that awaited them; that they would one day find out the truth of what I told them; and that they would be sorry for the abuse they had given me. I invited the man to ride abroad with me, and visit some of his brethren, which he consented to do, and ordered his horse. He rode with me and my companion, and spent the day in visiting from house to house; and spent the evening with us, in a public meeting, which appeared to have a good effect on the minds of many.

The treatment which I received from this man and his family, several of whom gave me the *lie direct*, after I left the house; but who would, I doubt not, on most other occasions, have used me kindly; caused me after I was gone in the language of the prophet, to cry out with tears, *woe is me, my mother, that thou hast borne me a man of strife.*

The different conduct of this family as above stated, may look mysterious to some. I account for it in this way; when they acted themselves, or as rational men and women, free from the influence of prejudice and jealousies, they were kind and hospitable. But when under the operation of their religious phrenzy, they conducted *unreasonably* to say the least. The man before I parted with him, seemed willing to take advice, and promised to dig a little deeper than he had done.

I returned again to Buxton and Saco; but wherever I turned, I thought I could discern greater and greater abominations. I learnt that Cochran, among other things, pretends to understand *masonry;* and to some peculiar favorites, it is said, he reveals the *secret;* but what it is, I was not informed. One of the pretended signs of this kind, was, the male and female putting their thumbs and fore-fingers together in the form of a trian-

gle, and kissing through them. Two young men informed, they saw Cochran take a young woman, into a dark private room,stay a considerable time ; and then come out with her. He asked if she did not see things different from what she did before ? Asked her if the fire did not look different ? She asked him why he wished her to say so ? He said, to increase the faith of the others. She at length, after much urging, said the fire looked different. He then took another female into the same room, after the same manner, and then another. He then told the remainder of the society, they must not he tried with him ; for those who were not tried, with him, he should love the better ; and those who were tried, must never tell of it.

Another young man, in presence of Judge Woodman, of Buxton, and myself, with several others, declared, that when he was admitted a member of Cochran's fraternity, he had to hold a Bible in his hand, while Cochran administered a solemn oath, or what was called so. The amount of which was, that if ever he divulged what took place in their private meetings, his name was to be blotted out of the book of life, and he suffer eternal damnation. He then pointed to, and named this young man's spiritual wife,and said he was willing they should lodge together, which they did, a number of nights, though he declared himself innocent of any sinful conduct. He testified, that Jacob Cochran lodged two nights, to his certain knowledge, while he was there, with a woman not his wife. Five couple more lodged in the same house, who were not husband and wife ; one of which, had a wife at home at her father's house at the same time. He tarried at this house of ill fame four nights, and came away innocent; took another young man with him and went back to Cochran. They both asked for their dismission, which was granted. Cochran told one of the young men, that *he* would keep his secret; but as for the other, God Almighty would never let him rest, until he had brought him out. This proved true : for the same young man never found any peace in his mind, until he had violated his pretended oath, and publicly and

heartily confessed his wrong, and brought out the bad conduct he knew.

I have had the privilege of reading the depositions taken at his examination in Saco. And I candidly acknowledge they are so obscene, disgusting, and scandalous, I cannot, I will not, prostitute my pen, to write them; nor offend the eyes and ears of the public, to read and hear them. But having in some measure discharged my duty, in a religious point of view, I leave him in the hands of the magistrates, and let them publish their own documents.

Having gone through with my description of this fell disorder, I must proceed to point out in a few words, a *remedy*. God has, in mercy to us in this disordered world, provided a specific for every disorder of body and mind. When our bodies are disordered, we apply to the most skilful physician. Eternal wisdom has provided a remedy for all the diseases of the mind. The great specific for these disorders is called, the Plant of Renown, Ezek. xxxiv. 29. Root of Jesse, Isaiah xi. 10. Tree of Life, Rev. ii. 7. &c. The word of God points out these various disorders, and plainly points out a sufficient remedy for them. The great Physician says, *look unto me, and be ye saved*, &c. Prayer appears to be grossly neglected among this Society. In all their meetings, which I have attended, I have not heard one petition to God, either from their ministers or people. I would advise those who have been bitten by this religious maniac, to consider that the religion of Jesus is rational, and addressed to our reasoning faculties. The doctrine which Christ and his Apostles inculcated, is consistent; it inculcates repentance, and holds up Christ as the only leader to his people, and commands and exhorts us *to hear him in all things*. *Your* base leader has told you, that *himself* is that prophet, that Moses and the Apostles said was to be heard in all things. This makes him a false Apostle. Strive to come to a serious consideration. Thus saith the Lord, *consider your ways*. See the abominations depicted in this pamphlet, which you may be soon led into, in their full extent, if you have not already, if you do not stop

and think. I know the awful crimes above described, are hidden from many of you: but they are among you. Let me therefore say to you in the language of inspiration, "*come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing, and I will receive you, &c.* You may find the character of your leaders plainly described by Peter, 2d Epistle, 2d chapter, and by the Apostle Jude which chapters I advise you to read, and weigh the contents in your mind candidly. Admit nothing for religion, which will not compare with God's holy word and spirit. Let the example of Elder JOHN BOOTHBY, and others, who have been preachers in your society, excite your imitation.—When they saw where this impostor was about to lead them, they publicly renounced any further communication or correspondence with him, and are now preaching against such wicked conduct, and inviting others to repent and turn to the Lord.

I close with a short Address to the Author of this Heresy.

DELUDED MAN!

While I was in the town of Saco, I found a scurrilous production, bearing your signature, and addressed to me, in the form of an open letter, lodged in the house of an acquaintance: in which the terms "*impudent scoundrel,*" "*servant of the Devil and Pluto,*" "*fornicator,*" "*liar,*" and "*excommunicated person*" are ascribed or appropriated to me. I did not expect any thing better than such epithets, from you and your adherents, while exposing your wickedness. And should have passed it by in silent contempt, had it not been that you have nearly *two hundred* persons, in different towns, in this district, now under your control: who believe every thing, you do and say, is right, and pay homage to you. These are the scattered remains of the "*more than two thousand*" you so lately boasted of, and I think the greater pity you have any. But I will inform them that I was incorporated in a religious society, in June, 1790: the records of our General Court will prove this fact. I was admitted a member of the Church under the same incorporation, and to which I now belong, in Nov. 1792, as the Church records in the town of New-Gloucester will testify. My certificate of ordination, signed by ministers of respectability, will prove that I was ordained to the work of the gospel ministry, in the month of November, 1796. Since which, I have sufficient documents to prove, that I have baptized *one thousand* and *sixty eight* persons, the last of them the winter past. I also hold the certificates of the Clerks of the Church and Society to which I belong, to prove, that I have been, and still am, in regular standing in said church and society, from the time first mentioned to the present date, your base insinuations to the contrary notwithstanding.

EPHRAIM STINCHFIELD.

New-Gloucester, April, 1819.